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THE GREEK FABRICLES  
AND THEIR COMBINATIONS

H. A. PALEY

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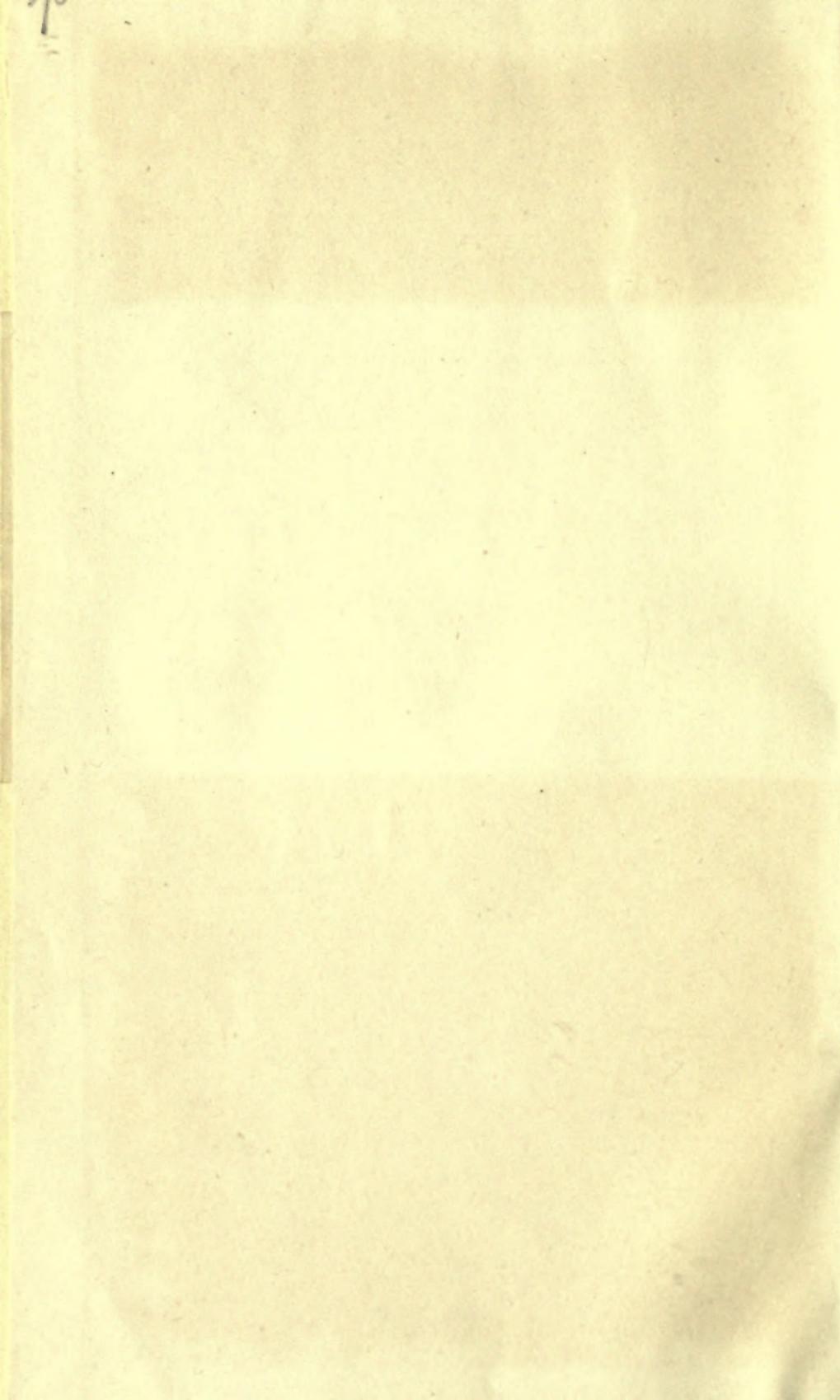
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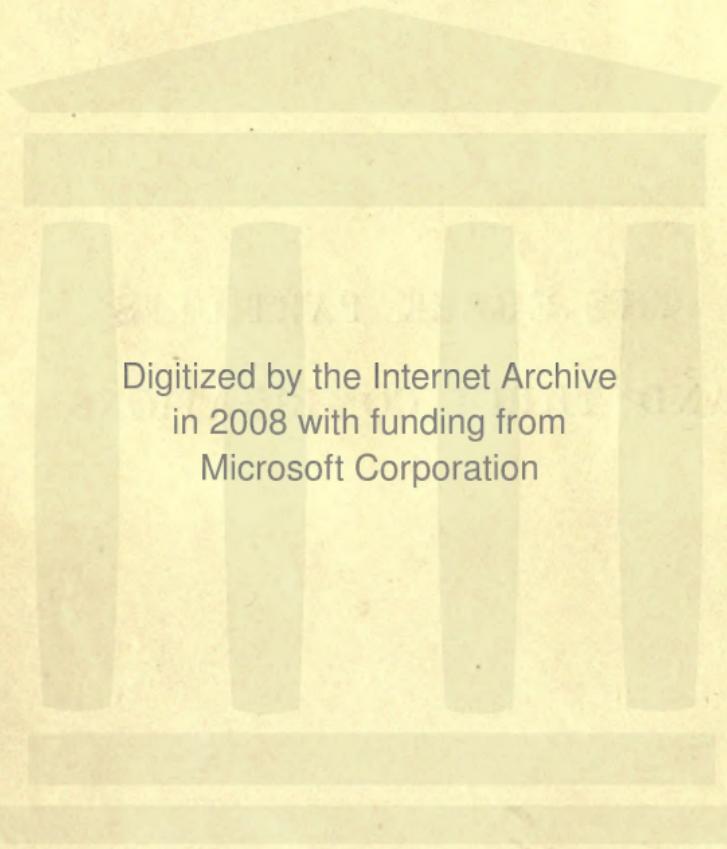
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THE GREEK PARTICLES  
AND THEIR COMBINATIONS.



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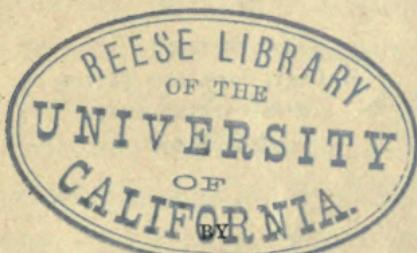
A SHORT TREATISE

ON

THE GREEK PARTICLES

AND THEIR COMBINATIONS.

ACCORDING TO ATTIC USAGE.



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## TO THE READER.

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THE object of this compendious work is to collect Facts, and from them briefly and yet clearly to explain Principles. It does not attempt too refined distinctions or too minute classification, but it points out and illustrates the meaning of the Particles, both singly and in combination, leaving to the observation and intelligence of the student to mark occasional minor deviations from the established usages. It is designed for the use of Schools, and is therefore made as simple and easy as possible.

These ‘Particles,’ it is well known, constitute an important and a characteristic feature of the Greek Language, especially of the Attic writings of the best period. They so greatly affect the tone, connexion, or irony of a passage, that a correct knowledge of their uses is quite a necessary condition of accurate Greek scholarship. Especially is it important to the right interpretation of the Greek Plays and to the idiomatic composition of Greek Iambics—too

often a mere *nexus verborum*, without any feeling for or knowledge of the real spirit of Tragedy. And it is with a view to these points that so many of the examples are taken from Tragedy. In fact, poetry is stronger, so to say, in the use of particles than prose, and a distinction occasionally has to be made of combinations which are, perhaps, exclusively poetical. No special account has been taken of epic or lyric usages, as it seemed desirable to exclude these, though in many respects they are not materially different from the Attic.

It may be doubted if any Manual exists which explains at once clearly and correctly, and in a conveniently concise form, the Doctrine of the Greek Particles. Longer works, as Hoogeven's,<sup>1</sup> and expositions of the principal uses given in the larger Greek Grammars, are not generally accessible to young scholars, or at least, they are consulted with some reluctance. Perhaps, indeed, it is not too much to say, that in consequence of this some of the combinations are rather imperfectly understood, and are explained, if at all, by no means correctly. Many a student has learnt to think a γε or a δη a mere makeshift to the metre, when it really has a most certain and definite sense. How many, we may

<sup>1</sup> I am not writing in ignorance that there are others, but it was not my purpose to borrow from any.

fairly ask, could give a true account<sup>1</sup> of  $\gamma\epsilon$  in Aesch. *Theb.* 71, and Soph. *Oed. Col.* 1409, or of  $\delta\eta$  in *Oed. R.* 66 and *Oed. Col.* 1215?

The present short Treatise is entirely original, and is under no obligation whatever to any work existing on the subject. It may be objected, with some truth, that it is difficult to define what should be admitted under the strict definition of the term "Particles." If, for instance, the uses of the conditional  $\alpha\nu$  and of the negatives  $o\nu$  and  $\mu\eta$  are included under this head,—and it does not seem reasonable to exclude them—it is not easy to write briefly on subjects involving so much variety in idiomatic usage. The best course is, perhaps, to lay down clearly the general principles only; for when these are well understood, then the details can be well filled up, like a picture completed from a good cartoon.

Indeed, the greatest difficulty in a work of this kind is, perhaps, to write at once clearly and briefly. For examples accumulate to so large an extent that a limited selection becomes absolutely necessary. As Hermann has written a long treatise on  $\alpha\nu$ , so a volume of no small size would be required to treat

<sup>1</sup> Some will smile at this remark, and say, Truly, a worthy subject to engage the thoughts of clever men! But if the educational use of learning Greek is just in proportion to the accuracy of the knowledge and the closeness of the observation, we cannot afford to despise such small details of language.

exhaustively of *οὐ* and *μη* and their combinations. Still, I think both these subjects may be well explained at moderate length.

It has been my lot to know, from very long experiences both as a Lecturer and an Examiner in Classics, how common is a confused and misty conception of the logical grounds of certain idiomatic expressions, and how little even the primary distinction of *objective* and *subjective* propositions is realised by younger students. Thus, whether to use *οὐ* or *μη* in Greek or (what is not very different) the indicative or the subjunctive in Latin, becomes a frequent cause of perplexity in composition, and it is only by understanding the reasons of things that the difficulties can be mastered.<sup>1</sup> A use which was intuitive in a Greek and a Roman is often very hard to acquire by rule and example.

But much may be done by an intelligent survey of such special phenomena as are presented by the Particles. The fixed uniformity of their use in the best period of the language, with an import far beyond that of mere expletives, gives them a high place in the scientific analysis of the language.

To my mind, then, so far from being a dry unimportant subject, the combinations of the Greek Particles are full of the highest interest, as being,

<sup>1</sup> Prof. Campbell (on Soph. *Trach.* 90) even says that 'The whole question of the Greek negatives is still indeterminate.'

so to say, an elaborately finished part of a most complex and beautiful machinery. That a few uninflected monosyllables should determine so completely the tone and meaning of a sentence, is in itself a curious phenomenon of language. Believing that from long and careful observation, I understand them myself, I have tried to make others do the same; and I only hope they will have the same pleasure in reading which I have had in writing this small work.

A few more words remain to be said on the predominance given to quotations from the dramatic writers over those from the prose compositions of the best age. The reason is simple; the idioms and usages of the Particles are the same, but they are, so to say, intensified,—they are much more frequently and pointedly used by the Attic poets. Hence it seems more useful to give illustrations (say) from Sophocles than from Thucydides; for the more subtle meanings in many passages of the Greek Plays are too often either wholly overlooked, or quite wrongly understood. Plato is one who makes a great use of particles, but always coincidently with the Tragic use; and that use can be learnt as well from the one source as from the other.

To fill pages with examples of *ἄρα*, *δὴ*, *γε* or *τε* from epic poetry, or to mix up with the Attic the Ionic usages of Herodotus, would have added much to the bulk and perhaps nothing to the utility of this little

Manual.<sup>1</sup> It was quite necessary too, for obvious reasons, to explain briefly and *only generally* the uses of *οὐ* and *μη* and of the particle *ἄν*. My present belief however is, that the little that has been said on these most difficult monosyllables sufficiently indicates the true principles of their usage. No one has any claim to be a sound Greek scholar who is imperfectly acquainted with these and the other particles; and those who value verbal and grammatical accuracy in a classical education will do well to encourage this study in all the upper classes of the Schools.

<sup>1</sup> Bäumlein's work, *Untersuchungen über Griechische Partiklen*, (Stuttgart, 1861) extends, for the above reason, to more than 300 pages of rather close print.

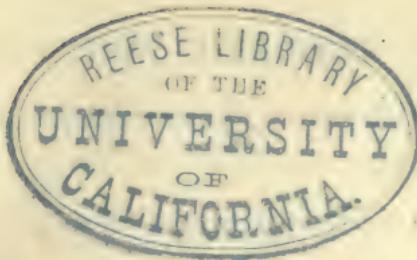
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## CONTENTS.

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|  | PAGE |
|--|------|
| ἀλλά . . . . .                                   | 1    |
| ἄν . . . . .                                     | 3    |
| ἄρα, ἀρά . . . . .                               | 11   |
| γε . . . . .                                     | 14   |
| δή . . . . .                                     | 18   |
| δῆτα, δῆθεν (δῆθε)                               | 24   |
| ἡ . . . . .                                      | 27   |
| καὶ . . . . .                                    | 30   |
| μέν and δέ . . . . .                             | 34   |
| μήν . . . . .                                    | 35   |
| οὐ and μή . . . . .                              | 40   |
| οὖν . . . . .                                    | 52   |
| περ . . . . .                                    | 60   |
| πῶς and δπῶς, and πῶς and που enclitic . . . . . | 63   |
| ποῦ interrogative. . . . .                       | 66   |
| τοι . . . . .                                    | 67   |
| ώς . . . . .                                     | 71   |





## THE GREEK PARTICLES AND THEIR COMBINATIONS.

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### ἀλλά.

THIS word, commonly meaning *but*, and often nearer in sense to the Latin *at* or *autem* than to the separative *sed*, was in its origin, perhaps, the plural of ἄλλος, ‘to speak of other things.’<sup>1</sup>

A peculiar use of the word is nearly a synonym of γοῦν, Lat. *saltem*. Sometimes it may be rendered ‘then,’ as

σὺ δ' ἀλλὰ τασδὶ τὰς δεκέτεις γεῦσαι λαβών,  
‘then take and taste these.’ Ar. *Ach.* 191.

σὺ δ' ἀλλά μοι σταλαγμὸν εἰρήνης ἔνα  
ἔσ τὸν καλαμίσκον ἐνστάλαξον τουτονί.

*Ibid.* 1033.

ἀλλ' ἵλεω μὲν τὸν ἵκέτην δεξαλατό·  
ώς οὐχ ἔδρας γῆς τῆσδ' ἀν ἐξέλθοιμ' ἔτι.

Soph. *Oed. Col.* 44.

<sup>1</sup> Compare the use of *ceterum*, ‘this other matter’; and *aūte* with *autem*, ‘again,’ ‘further.’

*σὺ δ' ἀλλὰ γῆμας Πριαμιδῶν γαμβρὸς γενοῦ.*

*Rhes.* 167.

*ἴν' ἀλλὰ τοῦτο κατθανοῦσ'* ἔχω σέθεν μνημεῖον.

*Iph. Aul.* 1239.

*ὦ θεοὶ πατρῷοι, συγγένεσθέ γ' ἀλλὰ νῦν.*

Lat. *nunc demum.* *Soph. El.* 411.

*λέγ' ἀλλὰ τοῦτο.* *Ibid.* 415.

*πειράσατ' ἀλλ' ὑμεῖς γε κινῆσαι πατρὸς  
τὸ δυσπρόσοιστον κάπροσήγορον στόμα.*

*Oed. Col.* 1276.

*ὦ τοῦδ' ὅμαιμοι φῶτες, ἀλλ' ὑμεῖς γε—*

*μὴ μὲν ἀτιμάσητέ γε.* *Ibid.* 1405.

*εἴπ', ω τάλαιν', ἀλλ' ἡμὶν ἐκ σαυτῆς.* *Trach.* 320.

It is used like the Latin *at* in expostulation, and so the passage last cited from *Oed. Col.* may be explained.

*ὦ παῖ Μενοικέως, ἀλλ' ἐπεὶ μόνος πατὴρ  
ταύταιν λέλειψαι,—μή σφε περιίδης κ.τ.λ.*

*Oed. Tyr.* 1503.

*ἀλλ' αἰδεσαὶ με καὶ κατοίκτειρον βίον.*

*Iph. Aul.* 1246.

In the sense *at saltem* we have *ἀλλ' οὖν*, as Ar. *Ach.* 920, Eur. *Tro.* 1192, and *Alcest.* 363, nearly or quite the same as *ἀλλ' οὖν-γε = ἀλλὰ γοῦν*.

Like *at enim*, *ἀλλὰ γὰρ* (*Antig.* 148) may often be rendered 'but since,' and so *ἀλλ' οὐ γὰρ*, *Oed. Col.* 755.

The formula *οὐ γὰρ ἀλλὰ*, ‘for indeed,’ ‘for of course,’ lit. ‘for it is not otherwise but,’ is not unfrequent.

*κλύοιμ' ἀν' οὐ γὰρ ἀλλὰ δεῖ δοῦναι μέρος.*

Eur. *Suppl.* 570.

*ἄπιθ'. οὐ γὰρ ἀλλὰ τοῦ παραθέντος ἡ χάρις.*

Ar. *Equit.* 1205.

### *ἀν.*

The uses of this particle may be reduced to three principal heads.

(1) It combines and coheres with relative and some few other quasi-relative words (*πρίν*, in case a negative precedes, *ἐνθα*, *μέχρι*, *ἔως*, *ώς*, *εἰ*), in present and future time, to express indefiniteness, like our word *ever* in ‘whoever,’ ‘whenever,’ &c.

In this case it is naturally constructed with the subjunctive mood. For *every subjunctive is a future*, implying as it does something that is yet to be proved by experience. And in all such propositions an event is waited for, the issue of which is regarded as a present uncertainty.

And as ‘ever’ forms an integral part of our words ‘whenever,’ &c., and we are not in the habit of writing separately ‘when ever,’ or ‘what ever,’ so *ὅτε ἀν* and *εἰ ἀν* are written as one word *ὅταν* and *ἢν* (or *έάν* again shortened to *ἄν*). So *ὅπόταν*, *ἐπῆν*, *ἐπειδάν*, and the crasis *ἄν* for *ἀ ἄν*.

Thus *ὅς*, *ὅστις*, *οἷος*, *όποῖος*, *ὅσος*, *όπόσος*, *όπότερος*, *ὅπου*, *ὅπως*, ‘whoever,’ ‘whichever,’ ‘of what kind soever,’ &c., in all matters pending and still undecided, are followed immediately by *ἄν*, which is inseparable from the relative or quasi-relative word; so that *ὅς-ἄν λέγη* alone is right, and *ὅς λέγη ἄν* would be a solecism. It would be equally incorrect in English to write ‘who says ever,’ instead of ‘whoever says.’ Here, therefore, the Greek idiom is identical with our own.<sup>1</sup>

Note here, that from their very nature such indefinite clauses logically form the *first part* of a proposition. Thus, ‘whoever says (may be found to say) this, will say what is false’; *ὅς ἄν τοῦτο λέγη, ψεύσεται*. But the order of the clauses is often inverted.

The contrary is the case in the use of *ἄν* with the optative.

(2) Constructed with the optative (aorist or present) the particle expresses *the probable results of a certain condition being fulfilled*, and which condition therefore logically precedes.

‘If he were to say this, he would say (be saying) what is false.’

*εἰ τοῦτο λέγοι, ψεύδοιτο ἄν.*

Note that here the uncertainty or mere probability lies in the *result*: ‘he *would* say,’ &c., *i.e.* there is

<sup>1</sup> But, although *ἄν* is so very important as a conditional particle to the Greek, neither the English nor the Latin possesses any representative of it; for ‘ever,’ *cunque*, in the indefinite or subjunctive use, has only a *resemblance* to it in the respect pointed out.

a likelihood of that being the case. Whether the *hypothesis* is a probable one or not is immaterial.

The young student should consider the different ideas conveyed by *if he should*—*he would*, and *if he shall*—*he will*. He will thus learn clearly to distinguish  $\deltaοίη\ \grave{a}ν$ ,  $εὶ\ \grave{e}χοι$ , from  $\deltaώσει$ ,  $\grave{e}λν\ \grave{e}χη$ , and  $γένοιτ̄\ \grave{a}ν\ πᾶν\ θεοῦ$   $\thetaέλοντος = εὶ\ θεὸς\ θέλοι$ , from  $γενήσεται\ πᾶν$ ,  $\eta\pi\ θεὸς\ θέλη$ . Again, he will see that a supposition may be assumed as a fact;  $εὶ\ τι\ \grave{e}χει$ ,  $\deltaίδωσι$ , where the result shares in the certainty which the speaker feels about the condition.

Where the uncertainty is solely about the condition, and the result of the fulfilment of it is contemplated as certain, then, of course, the  $\grave{a}ν$  has place in the *conditional clause* :—

‘If he says this, he will say what is false.’

$\grave{e}λν\ (\epsilonὶ—\grave{a}ν)\ τοῦτο\ λέγη$  (or  $λέξη$ , ‘shall have said’),  $ψεύσεται$ . This then is but a variety of the first example,  $\grave{ο}s\ \grave{a}ν\ λέγη$ , &c. The doubt here is, whether he will say it. If he does, there is no doubt about the falsehood.<sup>1</sup>

(3) With the past indicative (aorist or imperfect)  $\grave{a}ν$  is used to express what would have been the case if a certain condition had been fulfilled, but which is not the case under the present circumstances.

<sup>1</sup> That  $\grave{a}ν$  does not *in itself* govern or affect the subjunctive (as it does the optative) is proved by the pretty frequent occurrence of  $εὶ$ ,  $\grave{o}s$ ,  $πρίν$ ,  $\grave{e}ωs$ , &c., without the  $\grave{a}ν$ , taking the subjunctive.

'If he had said this, he would have said what was false.' *εἰ τοῦτο ἔλεξεν, ἐψεύσατο ἀν.* Which implies, 'But he did *not* say it, and therefore he has told no lies.'

The real meaning of the phrase is, 'if he said it (only he did not), according to that (*ἀνὰ τοῦτο*) he said what was false.' The Roman idiom is here strikingly different, *si hoc dixisset, mentitus esset.*

Note particularly, that with the optative the position of *ἀν* in the sentence is usually early, that is, it follows some emphatic word, which from its very emphasis stands nearly first. It thus much more frequently precedes the verb than immediately follows it. In fact the Greeks seldom say *οὐ ταῦτα γένοιτ' ἀν*, or *οὐ γένοιτ' ἀν ταῦτα*, 'this is not likely to happen,' but nearly always *οὐκ ἀν γένοιτο ταῦτα*. And generally, emphasis is expressed by the position of *ἀν*, as in *γῆς τῆσδ' ἀν* (p. 1). When there are two emphatic words, or when the verb follows long after the introductory *ἀν*, the particle may be repeated, as *καλῶς ἀν τὰ τοιαῦτα πρὸς ἄδικον ἀν ἄνδρα λεχθεῖη*. So *Ant.* 466-8, *ἄλλ' ἀν—κείνοις ἀν ἥλγουν.*

*τάχ' ἀν καμ' ἀν τοιαύτῃ χειρὶ τιμωρεῖν θέλοι.*

*Oed. R. 139.*

*δύναιτ' ἀν οὐδ' ἀν ισχύων φυγεῖν.* *Elect.* 697.

Note also, that even with the subjunctive such particles as *μέν*, *δέ*, *γάρ*, *μάλιστα*, often intervene between the *ἀν* and the relative word, as *φ μὲν ἀν δοκῇ ταῦτα, ὃς μάλιστα ἀν σοφὸς ἦ, οἷς γὰρ ἀν σεισθῆ δόμος,* *Ant.* 584.

A peculiar use of *ἄν* with an historic tense contemplates the condition as having often taken place, and an act or event in consequence having frequently occurred.

πρὸς δὲ τοῦθ' ὅ μοι βάλοι  
νευροσπαδὴς ἄτρακτος, αὐτὸς ἀν τάλας  
εἰλυόμην δύστηνος ἔξέλκων πόδα  
πρὸς τοῦτ' ἄν· εἰ δ' ἔδει τι καὶ ποτὸν λαβεῖν,  
ταῦτ' ἀν ἔξερπων τάλας  
ἔμηχανώμην.

*Philoct.* 289.

εὗρετο πᾶν ἀν διὰ τὰς λιπαράς. Ar. *Ach.* 640.

'He would get anything he asked for, through that complimentary title *Athens the Bright*.'

In the optative or the indicative construction (as distinct from the subjunctive and relative use), the infinitive, or even the participle, is often combined with *ἄν*, where either of these represents the original mood by some change of the syntax. Thus,

πάντ' ἀν φοβηθεὶς ἴσθι, *Rhes.* 80,

'know that you would fear everything,' is only a short form of the fuller proposition,

πάντα ἀν φοβηθείης, εἰ τοῦτο φοβηθείης, or εἰ τοῦτο φοβεῖ.

ὡς οὖποτ' ἀν τλὰς θυγατέρα κτανεῖν ἔμήν.

*Iph. Aul.* 96.

Similarly, ἐφη πάντα ἀν πρᾶξαι εἰ δύναιτο means ἐφη ὅτι πράξειεν ἄν, while ἐφη πρᾶξαι ἀν εἰ ἡδυνήθη

means ὅτι ἔπραξεν ἀν εἰ ήδυνήθη. Lat. *se facturum fuisse si posset* or *potuisset*. Thuc. viii. 66, ἐνῆσαν γὰρ καὶ οὐς οὐκ ἀν ποτέ τις φέτο ἐς ὀλιγαρχίαν τραπέσθαι, ‘whom no one ever supposed would turn (or, would have turned) to oligarchy.’ Similarly, ἔφη πράσσειν ἀν εἰ ήδύνατο means ὅτι ἔπρασσεν ἀν εἰ ήδύνατο, ‘that he would have been for doing it, if at the time he had the power.’

Examples of *ἀν* with both participles and infinitives are very common, and present no difficulty if the sentence is resolved into its *primary conditional form*. Thus it is clear that in *Oed. R.* 11, ως θέλοντος ἀν ἐμοῦ προσαρκεῖν πᾶν is only a brief way of saying ἔπει ἔγω μὲν πᾶν ἀν θέλοιμι προσαρκεῖν, and

λέγω γὰρ καὶ τὰ δύσφορ', εἰ τύχοι  
κατ' ὄρθὸν ἔξελθόντα, πάντ' ἀν εὔτυχεῖν, *Ibid.* 87,

virtually means ὅτι εὔτυχοίη ἀν.

Note further; in a few instances the subjunctive construction with *ἀν* (*ὅς—ἀν*, &c.) is retained even with the optative, when the original sentence is affected by *oratio obliqua* in a past narrative. Thus, it is not wrong, though it is by no means usual, to say ἐκέλευε πάντας, ὅταν ἔλθοιεν, τὰ ὅπλα παραδιδόναι, the original or primary proposition being the command *ὅταν ἔλθητε*, τὰ ὅπλα πάντες παραδίδοτε or παραδώσετε. This use however (the correctness of which is even denied by some) is nearly confined to a few passages in poetry, as

*χρόνον προτάξας, ώς τρίμηνον ἡνίκ' ἀν  
χώρας ἀπείη,* Soph. *Trach.* 164,

where the actual words of Hercules were,

*χρόνον προτάσσω, ώς, ἡνίκ' ἀν ἀπῶ, &c.*

*ἔως ἀν ἀρτίχριστον ἀρμόσαιμι που.* *Ibid.* 687.

*ὅταν νεῶν φθαρέντες ἔχθροὶ νῆσον ἐκσωζοίατο.*

Aesch. *Pers.* 452.

As *ἀν* with the optative, expressing result, occurs in a different clause from *εἰ* implying the condition, it follows that such a combination as *εἰ ἀν γένοιτο* is quite irregular. Yet even of this a few examples occur, and the reason seems to be that *ἀν γένοιτο* is regarded as equivalent to *γενήσεται*. For *εἰ γενήσεται*, though less frequent, is as correct Greek as *ἢν γένηται*. The line in the *Agamemnon*, v. 903,

*εἰ πάντα δ' ὡς πράσσοιμ' ἀν, εὐθαρσὴς ἐγώ,*

may be so explained, though *πράσσοιμεν* is a very probable correction; ‘if I continue to act thus in all things, I for my part have good confidence.’

Again, as the future expresses a *certain* result, and even the future optative is nothing more than the expression of the same certainty made indirect by past narrative, it follows that neither *ἔσται ἀν* nor *ἔσοιτο ἀν* nor *ἔσεσθαι ἀν* is really good Greek. Of the last, however, there are not wanting a few examples in good writers. It is much more probable that they

are lax colloquial usages than that they imply any subtle difference of meaning.

Lastly, though a perfect tense,<sup>1</sup> active or passive, cannot take *ἀν*, a pluperfect can do so. And hence even *πεποιῆσθαι ἀν* is good Greek, if it stands for *ἐπεποίητο ἀν*. See *Thuc.* ii. 103, and v. 46. So *Athen.* p. 351 A, *νομίζων οὐκ ἀν οὕτως ἐσπογγίσθαι καλῶς, εἰ μὴ αὐτὸς ἐσπόγγυσεν*.

*ἴσθι δὲ παραφρόνιμον  
πεφάνθαι μ' ἀν, εἰ σ' ἐνοσφιζόμαν.* Oed. R. 690.

As a particle of purpose ('in order that') *ἵνα* does not take *ἀν*, with the subjunctive; but it does so in the sense of 'wherever' (*Ion*, 315). In *Oed. Col.* 405, *μηδ' ἵν' ἀν σαυτοῦ κρατοῖς* is right, the *ἀν* belonging to the verb, 'and not where you are likely to have control over yourself.' In this sense *κρατῆς* is a solecism, and in its only true force, 'and not wherever you may,' &c., it makes nonsense. Both *ώς* and *ώς ἀν*, *ὅπως* and *ὅπως ἀν*, mean 'in order that' with a subjunctive, and *ώς ἀν* and *ὅπως ἀν* also mean 'according as,' e.g. in *Soph. Aj.* 1369. Without *ἀν*, *ὅπως* is more often constructed with a future, and *ὅπως ἀν* with the optative means 'how.' In this latter case, though the position is less usual, the *ἀν* may follow the verb, as in

*ὅπως ἀποστρέψαις ἀν ἀντιδίκων δίκην.* Ar. *Nub.* 776.

<sup>1</sup> Of course, in such phrases as *οὐκ οἶδ' ἀν εἰ πείσαιμι* (*Eur. Alc.* 48, Ar. *Av.* 1017) there is a *hyperthesis* of the *ἀν*, which is attracted by the *οὐκ*.

But we have

*ὅπως ἀν αὐτὴν ἀφανίσειας εἰπέ μοι, Ibid. 759,*

where *ἀν*, though strictly belonging to the optative verb, follows *ὅπως* from its natural tendency to come at the beginning of a sentence.

It should be added, that an optative with *ἄν* is often used as a mild or polite command or request. Thus *χωροῖς ἄν* ‘you may go,’ means, as it would in English, ‘go,’ lit. ‘you would be for going (if you wished to please me, &c.).’

The above are *all* the main facts really necessary for understanding the uses of *ἄν*. And it would serve no purpose to encumber this short and plain statement of the doctrine with a number of examples.

### *ἄρα, ἡρα.*

The root of this word implies connexion and consequence. It is one of the commonest in epic (where it is often little, if at all, more than a metrical supplement), and is very frequent in the Attic poets and prose writers, especially in dialogue.

The most usual sense of *ἄρα* is ‘then,’ as

*μάτην ἄρ' ἦμεῖς, ως ἔοικεν, ἤκομεν.*

Soph. *El.* 772.

*ἐν μὲν ἄρα τοῖς συμφωνοῦμεν, ἐν δὲ τοῖς οὐ, Plat. p. 263, A.*

But *ἄρα* generally asks a question where an affirmative answer is expected, lit. ‘are then these things so, or not?’

*ἄρ*’ ἔστι ταῦτα δὶς τόσ’ ἔξ ἀπλῶν κακά;

Soph. *Aj.* 277.

*ἄρα σοι δοκεῖ*

*χωρεῖν* ἀν ἐσ πᾶν ἔργον αἰσχύνης ἄτερ;

*El.* 614.

And the *οὐ* is often added, as

XO. *ἄρ*’ *οὐχ* ὕβρις *τάδ*;

KP. *ὕβρις, ἀλλ’ ἀνεκτέα.*

*Oed. Col.* 883.

Combined with *μή*, a negative answer is anticipated, the question being put with a tone of surprise and incredulity.

*ῳ πᾶν, τελείαν ψῆφον* *ἄρα μὴ κλύων*

*τῆς μελλονύμφου πατρὶ λυσσαίνων πάρει;*

Soph. *Ant.* 632.

*ἄρα μὴ δοκεῖς*

*λυτήρι’ αὐτῇ ταῦτα τοῦ φόνου φέρειν;* *El.* 446.

‘Surely you do not suppose !’ &c.

*τί οὖν; ὁ ναύτης* *ἄρα μὴ ’ς πρῷραν φυγὰν*

*πρύμνηθεν ηὔρε μηχανὴν σωτηρίας;*

Aesch. *Theb.* 196.

In Plato and Demosthenes *εἰ* *ἄρα*, *ἢν* (*ἀν*) *ἄρα*, *ώς* *ἄρα* mean ‘if really,’ ‘if so be that,’ ‘that truly’ (or forsooth), &c.

A peculiar use of *ἄρα*, mostly with the imperfect, expresses something of the existence of which the

speaker was not previously aware, and which comes on him as a surprise, or as a conclusion to be now first deduced from the circumstances of a case.

*καὶ τοῦθ' ὑποπτον ἦν ἄρ',* Eur. *Andr.* 1088.

'and this, it seems, was regarded with suspicion.'

*τὸ δ' ἦν ἄρ' οὐδὲν ἄλλο πλὴν θανεῖν ἐμέ.*

Soph. *Trach.* 1172.

*ὁ σηματουργὸς δ' οὕτις εὔτελῆς ἄρ' ἦν,*

*ὅστις τόδ' ἔργον ὥπασεν πρὸς ἀσπίδι.*

Aesch. *Theb.* 486.

*ἄταρ τὰ σεμνὰ καὶ δοκήμασιν σοφὰ*

*οὐδέν τι κρείσσω τῶν τὸ μηδὲν ἦν ἄρα.*

Eur. *Troad.* 411.

*οὐκ ἄρα μοῦνον ἔην ἐρίδων γένος.* Hesiod, "Erg. 11.

*ῳ χαῖρε, Λήδας θύγατερ, ἐνθάδ' ἥσθ' ἄρα;*

'so you were *here*, were you ?'

Eur. *Hel.* 616.

Not unfrequently with *ἐμελλον*, 'I thought I should,' 'it seems then I was likely to,' &c.

*ἐμέλλετ' ἄρ' ἄπαντες ἀνασείειν—βοήν.* Ar. *Ach.* 347.

'I thought I should make you all raise your—voices' (meaning *ἀνασείειν χέρας*, a form of asking for quarter). Sometimes *ἄρα* is so combined with a participle, as

*οὐκ εἰδοῦσιν ἄρα*

*ἴν' ἥμεν ἄτης.*

Soph. *El.* 935.

*τοῦτ' ἄρα σκοπούμενοι,*

Eur. *Hel.* 1537.

'having an eye, it seems, to this.'

The strengthened form of *ἄρα* (compare *δὴ* with *δὲ*, *μῆν* with *μὲν*) is used in strong affirmations.

*σὸν ἄρα τοῦργον, οὐκ ἐμὸν, κεκλήσεται.* *Aj.* 1368.

*οἵμοι ταλαιίνης ἄρα τῆσδε συμφορᾶς.*

*Ibid.* 738, 980; *Oed. Col.* 408-9; and *El.* 1179.

In *Rhes.* 118,

*πῶς δ' αὖ γεφύρας διαβαλοῦσ' ιππηλάται  
ἢν ἄρα μὴ θραύσαντες ἀντύγων χνόας;*

the use is peculiar, where *ἢν μὴ ἄρα*, ‘unless indeed,’ would be more usual.

### γε.

This is a most important particle, and one which has several combinations that are either but little observed or not fully understood.<sup>1</sup> It is peculiarly adapted to the genius of a language which delights in pointed questions, irony, and equivocal assent. But it is remarkable that it has for most of its uses no English equivalent. We must translate or paraphrase according to the context, as in

*καλόν γ' ὄνειδος τῷ νεωστὶ νυμφίῳ,* *Med.* 514.

and

*καλήν γε κρήνην εἴπας ἡδεῖάν τ' ἐμοί.* *Cycl.* 148.

*καλός γ' ὁ παιάν, μέλπε μοι τόνδ', ὦ Κύκλωψ,*  
*‘a nice reproach, truly !’ &c.* *Ibid.* 664.

<sup>1</sup> Some of these will be explained under the other particles with which it most frequently unites.

*καλῶς γέ μου τὸν νίὸν—οὐκ ἔκυσας.* Ar. *Av.* 139.

The most ordinary meaning of *γέ* is ‘yes,’ in assenting to a question or proposition.

*καὶ νῦν φλογωπὸν πῦρ ἔχουσ' ἐφήμεροι ;*  
ΠΡ. ἀφ' οὐ γε πολλὰς ἐκμαθήσονται τέχνας.

Aesch. *Prom.* 261.

*κλύειν γ' ἔφασκον,* *Trach.* 425.

‘aye, they said they heard.’

AI. *ἐν τοῖσδε τοῖς κακοῖσιν, ή τί μοι λέγεις ;*

TE. *μὴ σοί γέ που δύστηνος ἀντήσας θάνοι.* *Aj.* 532.

Very frequently it conveys a slight banter, which may be expressed by an emphasis.

*ἔξοιδ' ἀκούων, οὐ γὰρ εἰσεῖδόν γε πω,* *Oed. R.* 105.  
‘I knew it by hearsay, for I never *saw* it to this day.’

*οὕτε γὰρ θρασὺς*

*οὗτ' οὖν προδείσας εἰμὶ τῷ γε νῦν λόγῳ,*

‘by your *present* account.’ *Ibid.* 89.

*προσθεῖσα κάναθεῖσα τοῦ γε κατθανεῖν,* *Aj.* 476.

‘when it does but bring us nearer to, or remove us further from *death*.’

Allied to this is the sense ‘at least,’ ‘at all events.’

*καίτοι νιν οὐ κείνος γ' ὁ δύστηνός ποτε  
κατέκταν,* ἀλλ' αὐτὸς πάροιθεν ὥλετο,  
ὅστ' οὐχὶ μαντεῖας γ' ἀν οὕτε τῇδ' ἐγὼ  
βλέψαιμ' ἀν οὐνεκ' οὕτε τῇδ' ἀν ὕστερον.

*Oed. R.* 855.

It is often added to *ὅς* and *ὅστις* in the sense of  
*quippe qui.*

*ἀνδρῶν πρῶτόν σε κρίνοντες—*

*ὅς γε ἔξελυσας δασμόν, Oed. Tyr. 33–6.*  
*qui tributo liberaveris.*

*ἄλλ’ οἱ θεοί σφι μήτε τὴν πεπρωμένην*

*ἔριν κατασβέσειαν—*

*οἵ γε τὸν φύσαντ’ ἐμὲ—οὐκ ἔσχον. Oed. Col. 427.*

*ἴτω· τὸ ταύτης σῶμα τιμᾶσθαι χρεὼν,*

*ἥτις γε τῆς σῆς προύθανε ψυχῆς, τέκνου.*

*Alcest. 619.*

*ἢ γε μηδὲ πρὸς θεοὺς*

*ἔξεστ’ ἀκλαύστῳ τῆσδ’ ἀποστῆναι στέγης,*

*Soph. El. 911.*

*cui ne ad deos quidem domo impune exire liceat.*

With *μὲν* it is frequently used in a slightly weaker sense than *μὲν γὰρ*, like our ‘that is to say,’ *nempe, quippe, scilicet*.

In strong entreaty, expostulation, or deprecation, *γε* often follows *μὴ*, with or without an interval. We often find *μήπω γε* (*Soph. Phil.* 1409, *Aesch. Prom.* 649), *μὴ σύ γε* (*Hecub.* 408, *Bacch.* 951, *Ion*, 439), and *μή μοί γε*, as

*μή μοί γε, μή μοι, μὴ διασκανδικίσῃς.*

*Ar. Equit. 13.*

See *ibid.* 1100, *Nub.* 84, 196, 267, 433, &c.

But the *γε* is sometimes separated, and yet is part of the formula of deprecation.

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AND THEIR COMBINATIONS.

*μή μ' ἀτιμάσητέ γε  
θανόντ', ἐπεὶ οὐ με ζῶντά γ' αὐθις ἔξετον.*

Oed. Col. 1409.

*μὴ πρὸς θεῶν φρονῶν γ' ἀποστραφῆς.*

Oed. R. 326.

*μὴ δῆτα τὸν δύστηνον ὁδέ γ' αἰκίσῃ.*

Aj. 111.

*μὴ μοι πόλιν γε πρέμνοθεν πανώλεθρον  
ἐκθαμνίσητε.*

Aesch. *Theb.* 71.

*μὴ δῆτ' ἐμός γ' ὅν, ὃ τέκνουν, δράσης τάδε.*

Eur. *Suppl.* 320.

Here, of course, the *γε* may emphasise *ἐμός*, ‘if you call yourself *mine*.’

So too in *Bacch.* 951,

*μὴ σύ γε τὰ Νυμφῶν διολέσῃς ιδρύματα  
καὶ Πανὸς ἐδρας, ἐνθ' ἔχει συρίγματα.*

The sense may be, ‘Don’t *you* destroy the haunts of the Nymphs (whatever others may do),’ or the *γε* may be part of the expostulation.

When assent is expressed, but some new consideration, or some demur or reservation is intended, we commonly find *δέ γε*, ‘aye, but,’ &c.

*πολλοὺς δέ γ' εύρήσουσιν ἐν μεσημβρίᾳ  
θάλπει βραχίον' εὖ κατερρινημένους.*

Aesch. *Suppl.* 726.

*οὐδὲ ἀφθόνητός γ' οὐκ ἐπίζηλος πέλει.*

‘Very true; but a man who is not envied is a man who is not worth envying.’ Agam. 912.

Both *εἰ γε* and *ἐπεὶ γε*, *quoniam quidem*, *siquidem*, are common, but they do not require special illustration.<sup>1</sup>

The particle *γε* is not used with the imperative, and it very rarely closely follows *ἄν*, *δή*, or *μή*, though instances of each do occur. (*Herc. Fur.* 517, *Ar. Thesm.* 934.)

The common practice of rendering *γε* ‘at least’ is much more often wrong than right. In truth this is, both in prose and poetry, a particle by which many, and sometimes very subtle, senses are conveyed; and a good deal of the higher scholarship is implied in the right understanding of it. The notion, that it was often a mere metrical and *otiose* supplement, must be dismissed, at all events in the interpretation of undoubtedly genuine passages in Attic Greek.

### *δή.*

As a strengthened form of *δέ* it has nearly the sense of *οὖν* and *ἄρα*, ‘then.’ The two are very often combined, as

*δράσω δὲ δὴ τί*; IO. *συγγόνων λύσεις ἔριν.*  
Eur. *Phoen.* 1277.

*ῆκεις δὲ δὴ τί τῆσδε γῆς κεχρημένος*;  
*Suppl.* 457.

*μέλλεις δὲ δή τι δρᾶν ἀνήκεστον κακόν*;  
*Hippol.* 722.

*νεκρὸν δὲ δή νιν κείμενον βωμοῦ πέλας*  
*ἔξέβαλον.* *Androm.* 1156.

<sup>1</sup> On *ἢτοι—γε*, *ἢ*, etc., see Shilleto on *Thuc.* ii. 40, 3.

See also *Orest.* 62, 101, 425, 580, 940.

Conversely, ὅτε δὴ δ' occurs Ar. *Eccles.* 195, 827.

*δοκεῖτε δή μοι τῆσδε κοινωνεῖν χθονὸς  
τάρχαιον.*

'Well, you *do* seem to me to have (as you say)  
some ancient connexion with this land.'

Aesch. *Suppl.* 319,

It never stands first except in the epic δὴ γάρ and δὴ τότε, which latter occurs also in Aesch. *Theb.* 202,

δὴ τότ' ἥρθην φόβῳ πρὸς μακάρων λιτάς,  
and in the compound δήποτε, *olim*.

It is used as an adjunct to express some special emphasis or assurance of a fact,

(a) With relatives, as

ἐκ δὲ τῆς Θέμιν,  
ἢ δὴ τὸ μητρὸς δευτέρα τόδ' ἔζετο  
μαντεῖον.

'Who, as is well known,' &c. Aesch. *Eum.* 2.

οὐ δὴ χολωθεὶς τέκτονας δίου πυρὸς  
κτείνω Κύκλωπας. Eur. *Alc.* 4.

Μενέλαος φέρει δὴ τόνδε πλοῦν ἐστείλαμεν.

Soph. *Aj.* 1045.

The reading in Eur. *Suppl.* 162, ὁ δῆτα (δὴ γε MSS.) πολλοὺς ὥλεσε στρατηλάτας, is Porson's. The verse may be spurious. But in Soph. *Phil.* 130 we have

οὐ δῆτα, τέκνον, ποικίλως αὐδωμένου  
δέχου τὰ συμφέροντα τῶν ἀεὶ λόγων.

(b) With superlatives, as *μάλιστα δή*, *ὕψιστα δή* (*Pers.* 333), *μεγίστη δή* (*Thuc.* viii. 1), *κάλλιστα δή* (*Eur. Heracl.* 794). Very often with one or more words intervening, as

*Ὡ τῶν ἀπάντων δὴ θεαμάτων ἐμοὶ*  
*ἄλγιστον ὡν προσεῖδον ὁφθαλμοῖς ἐγώ.* *Aj.* 992.

This *hyperbaton* is found also

(c) With *πολύς*, as

*ἄλλ' ἵσθι πολλὰ μέν με δακρύσαντα δή.*

*Oed. R.* 66.

*ἐπεὶ πολλὰ μὲν αἱ μακραὶ*

*ἀμέραι κατέθεντο δὴ*

*λύπας ἐγγυτέρω.* *Oed. Col.* 1215.

The formula *πολλὰ δή* is very frequent.

*καίτοι πολλὰ πρὸς πολλούς με δὴ*  
*ἐξεῖπας.* *Soph. El.* 520.

*πολλαὶ δ' ἀπειλαὶ πολλὰ δὴ μάτην ἔπη*  
*θυμῷ κατηπεῖλησαν.* *Oed. Col.* 658.

*ὦ πολλὰ δὴ καὶ θερμὰ καὶ λόγῳ κακὰ*  
*καὶ χερσὶ καὶ νώτοισι μοχθίσας ἐγώ.*

*Trach.* 1046.

*ώς πολλὰ δὴ καὶ τῶνδε γενναίῳ πατρὶ*  
*ἐκ τοῦδε ταύτοῦ στόματος ἥγγειλας κακά.*

*Eur. Heracl.* 53.

*πολλὰ δὴ ξυμπονήσαντα καὶ θερμὸν ἀπομαξάμενον*  
*ἀνδρικὸν ιδρῶτα δὴ καὶ πολύν.* *Ag. Ach.* 695.

Ar. *Av.* 139, and

*πολὺ δὴ πολὺ δὴ γυναικ' ἀρίσταν  
λίμναν Ἀχεροντίαν πορεῦσατ.* Eur. *Alcest.* 442.

(d) With imperatives and earnest exhortations, as *εἰα* δή, *ἴθι δή*, *ἄγε δή*, *φέρε δή*.

So

AI. *εἰα δὴ*, *φίλοι λοχῖται*, *τούργον οὐχ ἐκὰς τόδε.*  
XO. *εἰα δὴ*, *ξίφος πρόκωπον πᾶς τις εὐτρεπιζέτω.*  
*Agam.* 1628.

It is used with a finite verb in the sense of ‘as it seems,’ ‘as you now see.’

*ἐγὼ δ' ἐπ' ἄλλην γαῖαν εἰμὶ δὴ φυγάς.*  
Eur. *Med.* 1024.

*τοῦδ' οὐκέθ' ἡμῖν τοῦ λόγου μέτεστι δή.*  
Heracl. 665.

*Λῆδαν ἔλεξας ; οἴχεται θανοῦσα δή.*  
Hel. 134.

*ἀλλ' οἴχεται δὴ πάντα ταῦτ' ἐρριμμένα.*  
Soph. *Aj.* 1271.

*ἐγὼ κράτη δὴ πάντα καὶ θρόνους ἔχω,  
'thereupon I came into possession of.'*  
Ant. 173.

Like *fac*, *καὶ δή* is used in assuming some supposed case, meaning properly ‘already that has been done,’ or ‘now it is likely to be done.’

*καὶ δὴ τεθνᾶσι τίς με δέξεται πόλις ;*  
Eur. *Med.* 386.

*καὶ δὴ δέδεγμαι· τίς δέ μοι τιμὴ μένει;*

*Eum.* 854.

*καὶ δὴ θυρωρῶν οὕτις ἀν φαιδρᾶ φρενὶ<sup>τὸν</sup>  
δέξαιτ,<sup>τοῦ</sup> ἐπειδὴ δαιμονᾶ δόμος κακοῖς.*

*Cho.* 556.

*καὶ δὴ τὸ σῶφρον τούμὸν οὐ πείθει σ' ἵσως·  
δεῖ δὴ σε δεῖξαι τῷ τρόπῳ διεφθάρην.*

'Supposing now (as I dare say is the case) that my assertion of virtue does not convince you: then it is for you to show in what way I was corrupted.' *Hippol.* 1007.

*καὶ δὴ παρεῖκεν,*

'suppose that he *has* conceded this.' *Hel.* 1057.

The same combination means (*a*) 'before now,' as

*καὶ δὴ φίλον τις ἔκταν' ἀγνοίας ὑπο.*

*Aesch. Suppl.* 493.

(*b*) 'Well, then,' as

*καὶ δὴ λέγω σοι πᾶν ὅσων κατειδόμην.*

*Soph. El.* 892.

*καὶ δὴ λέγω σοι· τὸν νεκρόν τις ἀρτίως  
θάψας βέβηκε.* *Antig.* 245.

*καὶ δὴ πέπεμπται κόσμον ἐν χεροῖν ἔχων.*

*Theb.* 468.

*καὶ δὴ πέφρασμαι· δεῦρο δ' ἔξοκέλλεται.*

'Well, I *have* considered: and the matter comes to this.' *Suppl.* 432.

(*c*) 'Already,' as

*καὶ δὴ 'πὶ δισσαῖς ἦν στρατηγίσιν πύλαις.* *Aj.* 49.

*καὶ δὴ κομίζει προσπόλων ὅδ' ἐγγύθεν.* *Ibid.* 544.

*καὶ δὴ παρῆκται σφάγια ταξέων ἔκας.* *Heracl.* 673.

*καὶ δὴ πὶ κρατὶ στέφανος.* *Med.* 1065.

*καὶ δὴ μὲν οὖν παρόντα,*

'Nay rather, actually now present.' *Oed Col.* 31.

*ώστε καὶ δὴ τοῦνομ' αὐτῆς ἐν ἀγορᾷ κυλίνδεται.*

*Vesp.* 492.

Combined with *ώς*, *δὴ* conveys intense irony, especially with the emphatic *σύ*.

*ώς δὴ σὺ σώφρων, τάμα δ' οὐχὶ σώφρονα,*

'As if forsooth *you* only knew what virtue was.'

*Eur. Andr.* 235.

*ώς δὴ σύ μοι τύραννος Ἀργείων ἔστι.*

*Aesch. Ag.* 1611.

*ώς δὴ σὺ βραχέα, ταῦτα δ' ἐν καιρῷ λέγεις.*

*Oed. Col.* 807.

And this would be a better reading in *Iph. Taur.* 1184,

*ώς δὴ σὺ σώσαις ἡδοναῖς ἀγγελμάτων,* (MSS. *ώς δὴ σφε*),

'Of course—that *you* might save them through delight at the tidings.'

See also *Eur. El.* 947, *Hel.* 1038. *Herc. Fur.* 1407,

*ώς δὴ τι φίλτρον τοῦτ' ἔχων ράων ἔστι,*

'As if you will be at all the easier for having *that* charm applied.'

The two particles are separated in *Hel.* 1378,

*ώς τῷ θανόντι χάριτα δὴ συνεκπονῶν.*

With a participle it has the sense of *tanquam*, with a slight irony;

*ώς δὴ θεοὺς ὑπεκδραμούμενοι ἥμαρτον ἀμαθῶς.*

*Phoen.* 873.

*προσέρχεται ὡς δὴ καταπιόμενός με.*

*Equit.* 691-3.

*οὗτος δὲ διεμύλλαινεν, ώς δὴ δεξιὸς, sc. ὡν.*

*Vesp.* 1315.

Very often *οὐ δή* and *τί δή* occur where the context alone must determine whether *δή* means ‘then,’ or is merely emphatic.

*οὐ δή ποτ', ω̄ ξέν', ἀμφ' ἐμοὶ στένεις τάδε.*

*Aj.* 1180.

*τί δή ποτ', ω̄ ξέν', ωδ' ἐπισκοπῶν στένεις;*

*Ibid.* 1184.

*καὶ δὴ καὶ*, ‘and moreover,’ often occurs in prose, where the latter *καὶ* may generally be taken to qualify the word next following. Plato, *Phaedr.* page 260A,

*καὶ δὴ καὶ τὸ νῦν λεχθὲν οὐκ ἀφετέον,*

‘we must not give up this point as well as the others.’

*δῆτα, δῆθεν (δῆθε).*

These are adverbial expansions of *δή*, the latter sometimes combined with *ώς* either before or after it.

When a word is repeated with assent, *δῆτα* is added, as

*Ζεὺς δὲ γεννήτωρ ἴδοι.*

**XO.** *ἴδοιτο δῆτα πρευμενοῦς ἀπ' ὅμματος.*

Aesch. *Suppl.* 202.

*εἰδὼς ἀν αἰσαν τήνδε συγγνοίη βροτοῖς.*

**ΔΑ.** *σύγγνοιτο δῆτα καὶ παρασταί πρόφρων.*

*Ibid.* 211.

**ΤΕ.** *ἄπειμι τοίνυν, καὶ σὺ, παῖ, κόμιζέ με.*

**ΟΙ.** *κομιζέτω δῆθ'.* *Oed. R.* 404.

*δόμους πατρώους ἐλόντες μέλεοι ξὺν αἰχμᾷ.*

**ΗΜ.** *μέλεοι δῆθ', οὖ, κ.τ.λ.* *Theb.* 872.

So

*τετυμμένοι—τετυμμένοι δῆθ'.* *Ib.* 882.

*τήνελλα καλλίνικος—τήνελλα δῆτ', εἴπερ καλεῖς.*

*Ar. Ach.* 1227.

*καὶ δῆτα*, ‘and did you then?’—or without a question, is a combination occasionally found.

*καὶ δῆτ' ἐτόλμας τούσδ' ὑπερβαίνειν νόμους;*  
Soph. *Ant.* 449.

*καὶ δῆτα φιλαθήναιος ἦν ὑπερφυῶς.*  
Ar. *Ach.* 142.

In strong and indignant denial *οὐ δῆτα*, ‘no indeed!’ is used.

*οὐ δῆτ', ἐπεί με καὶ κασιγνήτου τύχαι  
τείρουσ' Ἀτλαντος.* Aesch. *Prom.* 355.

οὐ δῆτ', ἐπεὶ τοι τὴν μὴν αὐτίκ' ἡμέραν—  
οὐδὲνς ἔρωτος τοῦδ' ἐφαλνετ' ὠφελῶν.

*Oed. Col.* 433, 436.

ΑΝ. ὁρᾶς; ἀπαυδᾶς ἐν κακοῖς φίλοισι σοῖς.

ΘΕ. οὐ δῆτα, μηδὲν τοῦτ' ὄνειδίσης ἐμοί. *Androm.* 87.

ἢ καὶ νεοσσὸν τόνδε (κτενεῖς);

ΜΕ. οὐ δῆτα· θυγατρὶ δ', ἦν θέλη, δώσω κτανεῖν.

*Ibid.* 442.

οὐ δῆτ', ἐπει τὰν μεγάλα γ' ἡ Τροία στένοι.

*Cycl.* 198.

Similarly we have *μὴ δῆτα* in strong depreciation.

μηδέ ποτ' εἴπηθ'

ώς Ζεὺς ύμᾶς εἰς ἀπρόοπτον

πῆμ' εἰσέβαλεν, μὴ δῆτ', αὐτὰὶ δ'

ύμᾶς αὐτάς.

*Aesch. Prom.* 1094.

μὴ δῆτα, θυμὲ, μὴ σύ γ' ἐργάσῃ τάδε. *Med.* 1056.

The ironical *δῆθεν*, ‘forsooth,’ stands either first or second in a sentence.

ἐκερτόμησας δῆθεν ώς παῖδ' ὅντα με,

‘as if I were a child indeed!’ *Prom.* 1007.

τῆς ἐκεῖνος οὐδαμὰ

βλάστας ἐφώνει, δῆθεν οὐδὲν ίστορῶν,

‘pretending to know nothing about it.’

*Trach.* 381.

εἴσιμεν ἐς οἴκους, δῆθεν ώς θανούμενοι.

*Orest.* 1119.

ώς δῆθεν οὐκ εἰδυῖα τάξειργασμένα. *Ibid.* 1320.

HA. τεκεῦν μ' ἐβούλετ' ἀσθενῆ, τοιῷδε δούς.

OP. ώς δῆθε παῖδας μὴ τέκοις ποινάτορας.

Eur. *El.* 267.

In *Med.* 785 for *τήνδε μὴ φεύγειν χθόνα*, there was a var. *lect.* δῆθε μὴ φεύγειν χθόνα.

οἱ Μαντινῆς—ὑπαπήεσαν κατ' ὄλιγους, ἔμα ξυλλέγοντες ἐφ' ἀ ἐξῆλθον δῆθεν. *Thuc.* III. iii. 1.

τῆς δ' Ἀθηναίων χθονὸς  
ἀξω θεατὴν δῆθεν, ώς οὐκ ὅντ' ἐμόν.

Eur. *Ion*, 655.

### ἢ.

This particle is used, like δή, in emphatic assertion, but it stands first, whereas δή follows, as ἢ πολλὰ = πολλὰ δή. The two are combined in Aesch. *Cho.* 729,

ἢ δὴ κλύων ἐκεῖνος εὐφρανεῖ νόον,  
εὐτ' ἀν πύθηται μῦθον.

We also find both δήπου (Ar. *Ach.* 122) and ἢ που, as

ἢ που πικρῶς νιν θέραπες ἥγον ἐκ φόνου.

Eur. *Suppl.* 762.

ἢ πού νιν ἔχθραν τὴν πρὶν ἐκβαλοῦσα νῦν  
εἰς οἰκτον ἥλθες πυρὶ κατηθαλωμένης.

*Troad.* 59.

See *Aj.* 850, 1229. This formula, used also by Plato, is both interrogative and emphatic. The question is more common with *οὐ που*, as

*οὐ που νιν Ἐλένης αἰσχρὸν ὥλεσεν κλέος;*

*Hel.* 135.

*οὐ που φρονῶ μὲν εὖ, τὸ δ' ὅμμα μου νοσεῖ;*

*Ibid.* 575.

*οὐ που προσήγεις βίοτον; ὡ τάλαιν' ἐγώ.*

*Ibid.* 791.

In *Agam.* 1031 we have—

*ἢ μαίνεται γε καὶ κακῶν κλύει φρενῶν.*

In *Theb.* 667—

*ἢ δῆτ' ἀν εἴη πανδίκως ψευδώνυμος*

*Δίκη ξυνοῦσα φωτὶ παντόλμῳ φρένας.*

In *Antig.* 323,

*ἢ δεινὸν, φ δοκεῖ γε, καὶ ψευδῇ δοκεῖν.*

*Ibid.* 484,

*ἢ νῦν ἐγὼ μὲν οὐκ ἀνήρ, αὕτη δ' ἀνήρ.*

Both *ἢ πολλὰ* and *ἢ κάρτα* are extremely common,  
e.g.—

*ἢ πολλὰ μὲν δὴ τῶν ἐμῶν ἐλείξατε.* *Eum.* 106.

*ἢ πολλὰ δὴ παθοῦσα καὶ μάταν ἐγώ.* *Ibid.* 139.

See also *Aj.* 1417, *El.* 622, 1456, *Agam.* 694 (*ἢ πολύθρηνον αἰῶνα*), *Phoen.* 697, *Rhes.* 266, 915, *Hel.* 765.

*ἢ κάρτα νείκους τοῦτο δρῶν παροίχομαι.*

*Aesch. Suppl.* 446.

ἢ κάρτα λαμπρὰ καὶ κατ' ὅμμα καὶ φύσιν.  
Soph. *Trach.* 379.

See *Aj.* 1359, *El.* 312, *Eum.* 204, *Agam.* 575.

In Platonic dialogue we often find ἢ γάρ; ‘is it not so?’

ἢ γὰρ νοεῖς θάπτειν σφ', ἀπόρρητον πόλει;  
‘What! are you really thinking of burying him  
when the state has forbidden it?’

Soph. *Ant.* 44.

See *Agam.* 1337, Soph. *El.* 1221, *Phil.* 248, *Phoen.*  
1673.

Similarly ἀλλ' ἢ, ‘can it really be that?’

ἀλλ' ἢ γυναικῶν ἐς πόλιν δοκεῖς μολεῖν;  
Aesch. *Suppl.* 890.

πῶς εἰπας; ἀλλ' ἢ καὶ σοφὸς λέληθας ὡν;  
*Alcest.* 58.

ἀλλ' ἢ τι κεῦθεν πολέμιον πεπόνθαμεν;  
*Herc. Fur.* 1128.

ἀλλ' ἢ κρυπτὸν λόχον εἰσπαίσας διόλωλε;  
*Rhes.* 560.

ΛΑ. ἀλλ' ἢ τριχόβρωτες τοὺς λόφους μου κατέφαγον;  
ΛΙ. ἀλλ' ἢ πρὸ δείπνου τὴν μίμαρκυν κατέδομαι;

*At. Ach.* 1111.

ἀλλ' ἢ σ' ἐπίανεν τις ἄπτερος φάτις;  
‘Well then, was it some report, not a warning  
from the omen of birds, that you fed upon?’

*Agam.* 267.

Sometimes *ἢ* simply asks the question, as

*ἢ γάρ τι λοιπὸν τῇδε πημάτων ἔρεῖς;* *Prom.* 764.

*ἢ πρὸς δάμαρτος ἔξανίσταται θρόνων;* *Ibid.* 786.

Often too it means *sane*, ‘in sooth.’

*ἢ δυσπετῶς ἀν τοὺς ἐμοὺς ἄθλους φέροις,  
ὅτῳ θανεῦν μέν ἐστιν οὐ πεπρωμένον.*

*Prom.* 771.

### *καὶ.*

This particle, ‘and,’ ‘also,’ ‘even,’ has the same relation to *τε* as *et* has to *que*. As the Romans say *paterque et filius*, not *et pater filiusque*, so the Greeks say *πατήρ τε καὶ νιὸς*, not *καὶ πατὴρ νιός τε*.

Hence in a few passages such as Aesch. *Suppl.* 742,

*ώς καὶ ματαίων ἀνοσίων τε κνωδάλων  
ἔχοντας ὄργας, χρὴ φυλάσσεσθαι κράτος,*

the *καὶ* must be taken separately, as here *ώς καὶ* *ἔχοντας* = *ἐπειδὴ καὶ ἔχουσι*, an instance of *accusative absolute*.

*Oed. Col.* 1393,

*κάξαγγελλ' ἵων*  
*καὶ πᾶσι Καδμείοισι τοῖς σαυτοῦ θ' ἄμα*  
*πιστοῖσι συμμάχοισαν κ.τ.λ.*

Besides *τε—καὶ* = *que et*, we find often *καὶ—καὶ* = *et—et*, and *τε—τε* = *que—que*, the last mostly in epic, as *πατὴρ ἀνδρῶν τε θεῶν τε*, *Il. i.* 544.

Note here, that *τε* combines with *ώς* to express consequence or result by *ωστε*, with *οἷος* to express power or capability by *οἵος τε*, and with the relative to express terms or conditions, *ἐφ' ϕτε ἀργύριον ἀποτίνειν*, ‘on condition of paying a sum of money.’

The Greeks use *καὶ* very often where the Romans use *vel* and *etiam*.

Both *εἰ καὶ* and *καὶ εἰ* are used, and generally with this difference, that *εἰ καὶ* implies an admitted fact, ‘even though,’ *καὶ εἰ* a somewhat improbable supposition, ‘even if.’ So *Oed. R.* 302,

*πόλιν μὲν, εἰ καὶ μὴ βλέπεις, φρονεῖς δ' ὅμως  
οἴᾳ νόσῳ σύνεστιν.*

*κείνοις δ' ἵσως κεὶ δείν' ἐπερρώσθη λέγειν  
τῆς σῆς ἀγωγῆς, οὐδὲ ἐγὼ κ.τ.λ.*

‘even if they have ventured to say strong things about taking you away.’ *Oed. Col.* 661.

Here it is difficult to distinguish the one phrase from the other.

*καὶ γὰρ εἰ γέρων ἐγὼ,  
τὸ τῆσδε χώρας οὐ γεγήρακε σθένος.* *Ibid.* 726.  
*καὶ ταῦτ' Ἰάσων παιᾶς ἔξανέξεται  
πάσχοντας, εἰ καὶ μητρὶ διαφορὰν ἔχει;*  
i.e. ‘even if he has a quarrel with the mother.’

*Eur. Med.* 74.

*σὺ παιᾶδα δόξεις διολέσαι, κεὶ μὴ κτενεῖς,  
‘even if you shall not really be the murderer.’*

*Ion.* 1024.

νεανίας γενοῦ  
ἔργοισι, κεὶ μὴ τῷ χρόνῳ πάρεστι σοι.

*Ibid.* 1041.

λείψω δὲ βωμὸν τόνδε, κεὶ θανεῖν με χρή.

*Ibid.* 1401.

*Etiam si mihi moriendum sit; while εἰ καὶ θανεῖν με χρή* would be *etiam si mihi moriendum est.*

The combination *καὶ γάρ* is common, but it is rarely, if ever, a mere synonym or expansion of *γάρ*. It should be rendered ‘for even,’ ‘for also,’ &c. So *Aj.* 669,

καὶ γὰρ τὰ δεινὰ καὶ τὰ καρτερώτατα  
τιμαῖς ὑπείκει,

‘for even things of power and things of mightiest strength obey the powers that be.’

καὶ γὰρ ὑστέρῳ τό γ' εὖ  
πράσσειν, ἐπεὶ πύθοιτο, κέρδος ἐμπολᾶ.

*Trach.* 92.

καὶ γὰρ Ἡλέκτραν δοκῶ  
στείχειν, ἀδελφὴν τὴν ἐμήν,

‘for if I mistake not, here comes my sister Electra too.’

Aesch. *Cho.* 14.

καὶ γὰρ ἐν ταῖς οἰκίαις  
ταύταις ἐπιτρόποις καὶ ταμίαισι χρώμεθα,

*Eccles.* 211.

Seldom in the earlier Attic, but frequently in Plato and Xenophon, we find *καὶ—δέ*, where *δέ* is the copula and *καὶ* is ‘also.’

AND THEIR COMBINATIONS.

ἐγγὺς παρεστῶς καὶ πρόσω δ' ἀποστατῶν,  
'and also when far away.' Aesch. *Eum.* 65.

So *Prom.* 994,

καὶ σὲ δ' ἐν τούτοις λέγω,  
'and you too I reckon among these.'

With an interrogation *καὶ πῶς*, *καὶ τίς*, *καὶ ποῖ*, &c. are used ironically to ask a question which is regarded as somewhat absurd, as

καὶ τίς τόδ' ἔξικοιτ' ἀν ἀγγέλων τάχος;  
'and pray what messenger could arrive with such speed as that?' *Agam.* 271.

καὶ πῶς ὑπαίθων σῶμ' ἀν ἰώμην τὸ σόν;  
'surely I should not cure your body by setting fire to it?'

Generally, though not always, the inverted order of the words, *πῶς καὶ τίς καὶ*, &c. asks a question where information is really required.

ποίου χρόνου δὲ καὶ πεπόρθηται πόλις;  
ΚΛ. τῆς νῦν τεκούσης φῶς τόδ' εὐφρόνης λέγω.  
*Agam.* 269.

πῶς καὶ νιν ἔξεπράξατ'; ἀρ' αἰδούμενοι;  
*Eur. Hec.* 515.

Yet in *Aj.* 50, the question

καὶ πῶς ἐπέσχε χεῖρα μαιμῶσαν φόνου;  
is answered by ἐγώ σφ' ἀπείργω.

ΧΡ. καὶ ποῦ στιν οὖτος; θαῦμά τοι μ' ὑπέρχεται.

ΗΛ. κατ' οἴκουν, ἥδὺς οὐδὲ μητρὶ δυσχερής. *El.* 928.

OI. *καὶ τίς χρόνος τοῖσδ' ἐστὶν οὐξεληλυθώς;*

IO. *σχεδόν τι πρόσθεν ἢ σὺ τῆσδ' ἔχων χθονὸς  
ἀρχὴν ἐφαίνου.*

*Oed. T. 735.*

*καὶ νῦν* is a formula very often used where a practical illustration is given of some preceding general statement.

*καὶ νῦν φυλάσσω λαμπάδος τὸ σύμβολον,*

'and accordingly here I am, watching for the concerted signal of a bright flame.' *Agam.* 8.

*καὶ νῦν ἐπὶ σκηναῖς σε ναυτικαῖς ὥρᾳ*

*Αἴαντος.* *Aj.* 3.

*καὶ νῦν κατ' οἴκους συνδέτους αἰκίζεται.* *Ibid.* 65.

*καὶ νῦν ἀδελφὰ τῶνδε κηρύξας ἔχω.* *Antig.* 192.

In combination with *ἄν* (sometimes called 'consopitum,' because its force is, as it were, dormant) we often find *καί*, especially in the latter Attic, under the crasis *κᾶν*. So *πάρες κᾶν σμικρὸν εἰπεῖν*, Soph. *El.* 1482.

*ἢν δ' οὖν καταμύσῃ κᾶν ἄχνην,*

'if he should close his eyes, be it ever so little.'

*Ar. Vesp.* 92.

*μέν* and *δέ*.

These particles, apparently containing the roots *one* and *two*, though most extensively used by all Greek writers, have neither Latin nor English representatives. Where the Greeks say *σὺ μὲν δίκαιος εἰ, πατὴρ δὲ*

*ἀδικος*, the Romans generally say *tu justus es, pater injustus*; and we can only say ‘ You are honest, while your father is dishonest.’

Both *μέν* and *δέ* are often used separately; for instance, many of the tragedies commence with *μέν*, not followed by any antithetical *δέ*, which in many cases may be mentally supplied. So too *πρώτον μὲν* is usually answered by *ἔπειτα*, without *δέ*. Very often *δέ* = *autem* merely connects or combines a narrative; and equally common is its adversative use ‘but,’ = *at* or *sed*. Sometimes it is used *in apodosi*, or to resume the thread of an argument or to introduce a question, as

*φράσον μοι—πόσον δέ.* Pers. 335.

With these few facts borne in mind, young students will find no serious difficulty in the uses of these particles.

### μήν.

This particle, a strengthened form of *μέν*, has several well-marked and important meanings.

By itself it means ‘but,’ as

*λέγω μήν ὅτι ποιηται ήμūν εἰσί τινες.*

Plato, p. 810.

*ἴτε μὰν ἀστυάνακτας μάκαρας θεοὺς ἀγαλοῦντες.*

Aesch. *Suppl.* 995.

Oed. Col. 182 *ἔπεο μὰν, at sequere.*

It has a remarkable tendency to be followed by *γε* with a word intervening. Thus *οὐ μὴν—γε* is *nec tamen*:

*οὐ μὴν ἄτιμοί γ' ἐκ θεῶν τεθνήξομεν.* *Agam.* 1250.

*οὐ μὴν ἀκόμπαστός γ' ἐφίσταται πύλαις.*

*Theb.* 553.

*οὐ μήν τι ποιναῖς γ' ὕστομην τοίαισί με*

*κατισχνανεῖσθαι.*

*Prom.* 276.

*οὐ μήν τι φεύγω γ' οὐδέ μ' εἰ θανεῖν χρεών.*

*Iph. T.* 1004.

*οὐ μὴν θανόντι γ' οὐδαμῶς συνήδομαι.* *Rhes.* 958.

*καὶ μὴν παρών γε κού λόγους ἄλλων κλύων.*

*Pers.* 266.

*καὶ μὴν ἐκεῖνά γ' ἡ τύχη θήσει καλῶς.*

*Eur. El* 648.

*καὶ μὴν ἐπ' αὐτάς γ' εἰσίτω δόμων πύλας.*

*Ibid.* 661.

*ΟΡ. καὶ μὴν τόδ' ἔρξας δὶς θανεῖν οὐχ ἄζομαι.*

*ΠΤ. ἀλλ' οὐδ' ἐγὼ μὴν σοί γε τιμωρούμενος.*

*Orest.* 1116.

When *γε* precedes, the formula means *tamen*.

*ἔμοι δ' ἀγῶν օδὸς οὐκ ἀφρόντιστος πάλαι  
νίκης ταλαιᾶς ἥλθε, σὺν χρόνῳ γε μήν.*

*Agam.* 1348.

*λόγων γε μὴν εὔκλειαν οὐχ ὄρᾶς ὅσην*

*σαυτῷ τε κάμοι προσβαλεῖς;* *Soph. El.* 973.

*ὅρα γε μὴν, οὐ σμικρὸς, οὐχ, ἀγὼν ὕδε.*

*Oed. Col.* 587.

*χαῖρ', οὐ γὰρ ἡμῖν ἔστι τοῦτο, σοὶ γε μὴν,*  
 ‘though it is to you.’

*Orest.* 1083.

*μεγάλα ἐπινοεῖς ἐλεῖν, μακάριός γε μὴν κυρήσας*  
*ἔστι.*

*Rhes.* 195.

*οὐκ οἶδ' ἀκριβῶς, εἰκάσαι γε μὴν πάρα.*

*Ibid.* 284.

*μακρὰν γὰρ ἔρπει γῆρας, ἐμφανής γε μὴν.*

*Eur. El.* 754.

Similarly *γε μὲν δὴ* means ‘however’ in Soph. *El.* 1243, *Trach.* 484, *Agam.* 644, 860, *Eum.* 397, and *γε μέντοι* in *Eum.* 561, *Pers.* 388, *Theb.* 713, *Philoct.* 93, Eur. *Heracl.* 267, 637,

*ηκω γε μέντοι χάρμα σοι φέρων μέγα.*

*κλάδοι γε μὲν δὴ, κατὰ νόμους ἀφικτόρων,*  
*κείνται παρ' ὑμῖν πρὸς θεοῖς ἀγωνίοις.*

*Aesch. Suppl.* 237.

*μακράν γε μὲν δὴ ῥῆσιν οὐ στέργει πόλις.*

*Ibid.* 269.

*διδούς γε μὲν δὴ δυσγενὲς μηδὲν δίδου.* *Hel.* 1259.

The interrogatives *τι μήν;* *τί μήν οὖ;* and *τί μάλιστα;* mean ‘why not,’ or ‘of course.’

HA. *ξυναινεῖς*; OP. *τί μήν οὖ;* Soph. *El.* 1280.

HM. *δοκεῖ γάρ*; HM. *τί μήν οὖ;* *Rhes.* 706.

With *τί μήν* we may supply *ἄλλο*, ‘why, what but this?’ i.e. ‘of course.’

*θῆρες δὲ κηραίνουσι καὶ βροτοὶ, τί μήν;*

Aesch. *Suppl.* 976.

*λέγοντες δὲ ήμάς ως ὀλωλότας τί μήν; Agam.* 655.

*ἔχρησα ποινὰς τοῦ πατρὸς πέμψαι τί μήν;*

*Eum.* 194.

This formula is common in *Plato*, e.g. in page 36 (*Philebus*) it occurs thrice.

The combination *ἢ μήν* has three peculiar meanings:—

(a) In taking an oath, ‘I truly will do so-and-so.’<sup>1</sup>

*ὤσθ' ὄρκον αὐτῷ προσβαλὼν διώμοσεν  
ἢ μὴν τὸν ἀγχιστῆρα τοῦδε τοῦ πάθους  
ξὺν παιδὶ καὶ γυναικὶ δουλώσειν ἔτι.*

Soph. *Trach.* 255.

HP. *ὅμνυ Διός νυν τοῦ σε φύσαντος κάρα.*

ΤΛ. *ἢ μὴν τί δράσειν; καὶ τόδ' ἔξειρήσεται;*

*Ibid.* 1185.

*ὅμνυσι δ' αἰχμὴν*

*ἢ μὴν λαπάξειν ἄστυ Καδμείων βίᾳ.* *Theb.* 526.

(b) In expressing a threat.

*ἢ μὴν ἔτι Ζεὺς καίπερ αὐθάδη φρονῶν  
ἔσται ταπεινός.*

*Prom.* 928.

*ἢ μὴν ἔτ' ἐμοῦ*

*χρείαν ἔξει μακάρων πρύτανις.*

*Ibid.* 175.

*ἢ μὴν σὺ κάνευ τοῦδε λυπηθεὶς ἔσει.*

*Oed. Col.* 816.

<sup>1</sup> Herodotus ii. 118, 2, and iii. 99, 1, has *μὴ μήν* = *ἢ μὴν μήν*.

ἢ μὴν σὺ παύσει καίπερ ὡμὸς ὃν ἄγαν.

*Alcest.* 64.

ἢ μὴν σὺ τούτοις τῷ χρόνῳ ποτ' ἀχθέσει.

*Ar. Nub.* 865.

ἢ μὴν ἐγώ σε τήμερον σκύτη βλέπειν ποιήσω.

*Vesp.* 643.

ἢ μὴν σε παύσει τῆς ὕβρεως ταύτης πατήρ.

*Av.* 1259.

(c) In the sense of *nihilominus*, or *crede mihi*.

ἢ μήν ποθ' ἡ δύστηνος εἰχον ἐλπίδας

πολλὰς ἐν ὑμῖν. *Eur. Med.* 1032.

ΠΡ. μηδὲν ἐγκέλευ' ἄγαν.

ΚΡ. ἢ μὴν κελεύσω,

'but I will give orders.'

*Prom.* 72.

ἢ μὴν ἐγώ σου χάτερους μείζονας κολάζω,

'I can tell you, I punish greater men than you.'

*Ar. Vesp.* 258.

ἢ μὴν πολὺ δριμύτατός γ' ἦν τῶν παρ' ἡμῖν.

*Ibid.* 278.

The formula *καὶ μήν*, 'but here comes,' &c. is used

(a) to introduce a new character on the stage.

καὶ μὴν ἐσ αὐτὸν καιρὸν οἶδε πλησίον

πάρεισιν. *Aj.* 1168.

καὶ μὴν ἵδων ἔσπευσα τὸν στρατηλάτην

Ἄγαμέμνον'. *Ibid.* 1223.

καὶ μὴν ὁρῶ τάλαιναν Εὐρυδίκην ὁμοῦ

δάμαρτα τὴν Κρέοντος. *Antig.* 1180.

(b) The same, with or without  $\gamma\epsilon$ , means, ‘well, but,’ and ‘well, then.’

*καὶ μὴν ὁ χρησμὸς οὐκέτ’ ἐκ καλυμμάτων*

*ἔσται δεδορκώσ.*

*Agam.* 1149.

*καὶ μὴν πεπωκώς γ' ὡς θρασύνεσθαι πλέον*

*βρότειον αἷμα, κῶμος ἐν δόμοις μένει.* *Ibid.* 1159.

*καὶ μὴν φόβοισί γ' αὐτὸν ἔξελυσάμην.* *Aj.* 531.

*καὶ μὴν πέλας γε προσπόλοις φυλάσσεται.*

*Ibid.* 539.

See also *El.* 1045, 1188, *Prom.* 1006, *Pers.* 266, *Theb.* 234, *Eur. Suppl.* 393, 697.

We have *ἀλλὰ μήν* in *Pers.* 235, *ἀλλ' οὐδὲ μήν* in *Cho.* 181, ‘yet neither,’ and in *Eur. Hel.* 1047,

*ἀλλ' οὐδὲ μήν ναῦς ἔστιν ή σωθεῖμεν ἄν.*

*Οὐ τι μήν* occurs in *Soph. El.* 817.

*οὐ* and *μή*.

The former of these negatives a fact, or denies the existence of something, as *οὐκ ἔστι ταῦτα*, *οὐκ ἔλεξε*, *οὐκ ἔφυγε*, &c.

But *μή* always contemplates some result, and is therefore used in all conditions, wishes, prohibitions, warnings, and generally with infinitive moods. Thus *εἰ μὴ λέγεις*, *εἰ γὰρ* (or *εἴθε*) *μὴ γένοιτο* or *ἐγένετο*, *μὴ ποίει* or *ποιήσῃς*, *ὅσα μὴ λάθη σε*, *τοιοῦτος ἔστιν ὥστε*

*μηδένα φοβεῖσθαι*, &c. Thus *οὐ* is called *objective*, and *μή* *subjective*.

By a very common idiom, both these negatives are repeated even several times, as *οὐδεὶς λέγει οὐδὲν οὐδαμῶς*, *μή σε λάθη μηδεὶς μηδαμόθεν εἰσελθών*. This with us is a mere vulgarism, ‘he didn’t say nothing to nobody.’

Where *οὐ* is used when something known and finite is denied, *μή* is used where there is uncertainty. Hence ὅς *οὐ λέγει*, *τὸν οὐ λέγοντα*, *τὸν οὐκ ἄδικον*, refer to a particular person, *A* or *B*. But ὅς (or ὅστις) *μὴ λέγει*, *ό μὴ λέγων*, *qui non dicat*, *τὸν μὴ ἄδικον ἄνδρα*, express a class of persons supposed or conceived to exist. Sometimes we find the abbreviated formula *τὸν τε ἄδικον καὶ μὴ*, for *καὶ τὸν μή*.

With indefinite relatives *μή* is regularly used where the Romans employ the subjunctive. So

*πῶς γὰρ ; ή γε μηδὲ πρὸς θεοὺς  
ἔξεστ’ ἀκλαύτῳ τῆσδ’ ἀποστῆναι στέγης.*

Soph. *El.* 911.

*οὐ μή ’στι καιρός, μὴ μακρὰν βούλου λέγειν.*

*Ibid.* 1259.

*ῳ μὴ ’στι δρῶντι τάρβος, οὐδ’ ἔπος φοβεῖ.*

*Ocd. Tyr.* 296; *Ant.* 691; *Phil.* 255; *Iph. Aul.* 523, 823.

Hence with *ὦστε*, expressing a result or contingency, followed by an infinitive mood, *μή* is almost invariably found. See, however, Soph. *El.* 780; *Hel.* 108; *Phoen.* 1358. But while the Greeks say *τοιοῦτός ἐστιν ὥστε*

*μηδένα φοβεῖσθαι*, which is a general proposition, they would say, describing the known character and habit of *A* or *B*, and speaking of a fact, *τοιοῦτος ἐστιν ὥστε οὐδένα φοβεῖται*.

ἢ τοσόνδ' ἔχεις  
τόλμης πρόσωπου, ὥστε τὰς ἐμὰς στέγας  
ἴκουν;

Soph. *Oed.* R. 532.

ἢ δ' ὅδε τλήμων ὥστε τῷ μιάστορι  
ξύνεστ', 'Ερινὺν οὔτιν' ἐκφοβουμένη.

Soph. *El.* 276.

Where we say ‘I think you are not,’ the Greeks generally say, ‘I don’t think you are.’ Hence *οὐ φημὶ*, *οὐ δοκῶ*, *οὐκ οἴομαι σε τοιοῦτον εἶναι*, is more usual than *δοκῶ σε μὴ τοιοῦτον εἶναι*. But there is a real difference of meaning between *οὐκ ἔξεστι λέγειν*, ‘it is not permitted to speak,’ and *ἔξεστι μὴ λέγειν*, ‘you need not speak unless you like.’ So

ἄνθρωπε, βούλει μὴ βλέπειν εἰς τὰς κίχλας;  
Ar. *Ach.* 1108.

οὐ δύναμαι μὴ γελᾶν,  
non possum non ridere. Ran. 42.

τούσδε γὰρ μὴ ξῆν ἔδει. Scph. *Phil.* 418.

χρῆν τόνδε μὴ ξῆν μηδ' ὄραν φάος τόδε.  
Eur. *Heracl.* 969.

The infinitive sometimes takes *οὐ* and not *μὴ*, as in

εἴ τοι νομίζεις ἄνδρα συγγενῆ κακῶς  
δρῶν οὐχ ὑφέξειν τὴν δίκην, οὐκ εὖ φρονεῖς.

*Oed. R.* 551.

Where the sense is, *εἰ νομίζεις ὅτι οὐχ ὑφέξεις*. Both *ἐχρῆν σε μὴ* and *οὐκ ἐχρῆν σε* occur, as *Phil.* 1363, *Hipp.* 507, where *χρῆν μὲν οὐ σ' ἀμαρτάνειν = οὐκ ἐχρῆν*. See *Androm.* 100, 214, 607; *Med.* 294; *Suppl.* 22.

So far the differences between *οὐ* and *μὴ* are pretty clear. But the combinations *οὐ μὴ* and *μὴ οὐ*<sup>1</sup> often create difficulty to students, the former especially, which is used both interrogatively and as a direct statement that something will not take place.

A little care, however, will distinguish these. When we find *οὐ μὴ λάθῃ*, *οὐ μὴ φύγωσιν*, &c., the phrase may always be rendered ‘there is no chance of his escaping notice,’ ‘there is no fear of their escape,’ &c.

And a few passages which occur where the full formula is expressed, *οὐ δεινόν ἔστι* or *οὐ φόβος ἔστι μὴ*, &c., seem to show that this is the origin of the phrase.

Sometimes, however, we find such phrases as *οὐδεὶς μὴ γένηται*, ‘there is no chance of any one becoming’ so-and-so. We cannot here supply *φέβος*, yet it is clear that this is but a variety of the original idiom.

Some doubt has been felt whether the first aorist subjunctive or the future indicative is the more correct, e.g. *οὐ μὴ πράξεις* or *οὐ μὴ πράξης*. The above con-

<sup>1</sup> Professor Kennedy calls *μὴ οὐ* “the most difficult point in Greek grammar, and not adequately explained in any treatise he has read” (*Studia Sophoclea*, p. 45).

sideration gives the preference to the subjunctive. We find however instances of the future where the subjunctive cannot be used, as

*οὐ μή σ' ἐκ τῶνδ' ἔδρανων,*

*ῳ γέρον, ἀκοντά τις ἄξει.* Soph. *Oed. Col.* 177.

*σαφῶς γὰρ εἰπε Τειρεσίας οὐ μή ποτε*

*σοῦ τήνδε γῆν οἰκοῦντος εὖ πράξειν πόλιν.*

*Phoen.* 1590.

*ἀλλ' εἴσιθ'. οὐ σοι μὴ μεθέψομαι ποτε.*

*Electr.* 1052.<sup>1</sup>

With an interrogation (a form of speaking which the Greeks were very partial to), *οὐ μή* with a future conveys a strong and rather impatient command, as *οὐ μὴ προσοίσεις χεῖρα*, ‘don’t touch me,’ ‘lay your hand on me if you dare !’

*οὐ μὴ πρόσει τούτοισιν ἐσκοροδισμένοις;*

*Ar. Ach.* 166.

Sometimes, as in *Oed. R.* 637, and *Aj.* 75, two clauses are combined, the first with *οὐ*, the second with *μή* added to it, e.g. *οὐκ ἄπει καὶ μὴ ἐνταῦθα μενεῖς* ;

*ῳ δεινὰ λέξασ'*, *οὐχὶ συγκλήσεις στόμα*

*καὶ μὴ μεθήσεις αὐθις αἰσχίστους λόγους* ;

*Hippol.* 498.

This idiom is more difficult to explain. ‘Will you not *not*’ do so-and-so, i.e. will you not abstain from doing ? is

<sup>1</sup> Even the future occurs with *μή* in the sense of ‘lest.’ See *Ar. Eccl.* 495, and on Aesch. *Pers.* 124.

not a satisfactory solution, because it does not account for the subjective *μή*. Possibly, it is but an interrogative variety of the former idiom, ‘Is there no chance of your not doing?’ i.e. ‘pray don’t do.’ Or thus, ‘Will you not attend to the command *μὴ ποιήσῃς, don’t do it?*’ In either case, the future must be a modification of the subjunctive, from the formula being regarded as a simple interrogative.

Where the participle stands for the verb with *εἰ*, *μή* is of course necessary. So *κακὸς ἀν εἴην μὴ δρῶν* (or *δράσας*) *τάδε*, ‘I should be base if I did not do this’; *μὴ ὄντων θεῶν, δίκη οὐκ ἔστι*, ‘there is no such a thing as justice, if there are no such beings as gods’; *μὴ τυχῶν*, ‘if I fail to obtain,’ *Ach.* 466, *Eum.* 455; *μὴ κυρήσας*, *Phoen.* 490. But *κακός ἔστιν οὐ δρῶν τάδε*, is ‘he is base for not doing this.’

*κρείσσων γὰρ ἥσθα μηκέτ’ ὅν ή ξῶν τυφλός.*

*Oed. Tyr.* 1368.

*πάλαι δὲ μὴ παρὼν θαυμάζεται, = εἰ μὴ πάρεστι,*  
‘I wonder that he is not here already.’

*Ibid.* 289.

*ἀλλ’ ἐς τόδ’ ἥξεις μὴ λέγων γε τοῦνδικον.*

*Ibid.* 1158.

When the preceding clause contains a negative, or involves a negative idea, then *οὐ* is added to *μή* in the second clause, as *τί μέλλεις (= τί οὐ σπεύδεις) τὸ μὴ οὐ δρᾶσαι*; and

δυσάλγητος γὰρ ἀν  
εἴην τοιάνδε μὴ οὐ κατοικτείρων ἔδραν.

‘I should be heartless if I did not pity,’ &c.

*Oed. R.* 13.

μή μ' ἀτιμάσης τὸ μὴ οὐ θανεῖν σὺν σοι.

‘Do not refuse to let me die with you.’

*Ant.* 544.

This use is very extensive, especially in poetry, e.g. in v. 283 of the same play, *μὴ παρῆς τὸ μὴ οὐ φράσαι*.

καὶ τοσόνδ' ἐκόμπασε,  
μηδ' ἀν τὸ σεμνὸν πῦρ νιν εἰργαθεῖν Διὸς,  
τὸ μὴ οὐ κατ' ἄκρων περγάμων ἐλεῖν πόλιν.

*Phoen.* 1174.

Another use of *μὴ οὐ* implies an ellipse of *δέδοικα*, as *μὴ οὐ τύχης τῆς ἀληθείας*, ‘I am afraid you will not hit the truth,’

νικώμενος μὲν τήνδε μὴ οὐ μόλης πόλιν.

*Rhes.* 115.

μὴ ἀμαθεῖς πολει θεᾶς  
τὸ σὸν κακὸν κοσμοῦσα· μὴ οὐ πείσης σοφούς,  
vereor ut peritis id persuadeas. *Troad.* 981.

Or with *μή* only, as

μὴ γὰρ σε θρῆνος ούμὸς εἰς ἔχθραν βάλῃ.

*Prom.* 396.

The full syntax occurs Eur. *El.* 568.

πάλαι δέδοικα, μὴ σύ γ' οὐκέτ' εὖ φρονῆς.

Either *οὐδὲν* or *τὸ μηδὲν* is used in the sense of *nihil*, a nobody or a mere nothing. Rarely, and somewhat inaccurately, *μηδὲν* is used without the article, where strict logic requires *οὐδέν*. So *καπὶ μηδὲν ἔρχεται* stands for *ἐπὶ τὸ μηδὲν* in Soph. *El.* 1000.

When a relative conveys any notion of indefiniteness, or purpose, cause, or condition, *μή*, and not *οὐ* is used, affecting even the participle (*Tro.* 1166). Thus

*ἔφενγον ἐνθα μὴ ὄψοιμην.*      *Oed. R.* 79.

*τίς ἐμοῦ ἀθλιώτερος ἀν εἴη,  
δὸν μὴ ἔξεστι ἀστῶν τινι δέχεσθαι;*      *Ib.* 817.

Sometimes (in poetry especially) *τὸ μή* stands for *ῶστε μή*, ‘to the not doing’ of something being regarded as a result. So *Agam.* 552,

*τὸ μήποτ’ αὐθις μηδ’ ἀναστῆναι μέλειν,  
'they are dead and gone, so that a return to life is  
no care to them.'*

A peculiar use of *μή* is to ask a question, directly or indirectly, where a negative answer is expected. Thus, *μὴ λέγεις ταῦτα δίκαια εἶναι*; ‘Surely you do not call that *just*, do you?’

*Trach.* 316, *μὴ τῶν τυράννων; Εὐρύτου σπορά τις  
ἡν;* ‘She was not one of the royal family, was she?’  
*Aesch. Prom.* 255, *μή πού τι προύβηστῶνδε καὶ περι-  
τέρω;* and 980. *Pers.* 346, *Ag.* 665. Indirectly, with the indicative, *μή* signifies ‘whether.’ Soph. *Ant.* 1253;

ἀλλ' εἰσόμεσθα μή τι καὶ κατάσχετον  
κρυφῆ καλύπτει καρδίᾳ θυμουμένη.

θέλω πυθέσθαι, μὴ πὶ τοῖς πάλαι κακοῖς  
προσκείμενόν τι πῆμα σὴν δάκνει φρένα.

*Heracl.* 482.

ἐπίσχει, ὡς ἀν προύξερευνήσω στίβον,  
μὴ τις πολιτῶν ἐν τρίβῳ φαντάζεται.

*Phoen.* 92.

σκοπεῖτε μὴ δόκησιν εἴχετ' ἐκ θεῶν. *Hel.* 119.

Whether *μῶν* is compounded of *μὴ oὖν*, and is identical with *num*, or has a different origin, it falls under this head; but it is mostly used when a negative reply is expected.

μῶν τί μοι μέγα  
πάρεστε πρὸς κακοῖσι πέμποντες κακόν;

*Philoct.* 1265.

μῶν καὶ θεός πέρ ίμέρῳ πεπληγμένος;

*Ag.* 1174.

μῶν ἐκ θεῶν τοῦ καινὸν ἀγγελεῖς ἔπος; *Tro.* 55.

Similarly *δέδοικα μὴ ἤλθε* means 'I am afraid he went,' lit. 'I have fears as to whether he went.'

Even in conditional clauses, if the negative adheres strictly to the verb, *oὐ* is sometimes used, e.g. *εἰ οὐκ ἔᾶς* for *εἰ κωλύεις*,

εἰ τοὺς θανόντας οὐκ ἔᾶς θάπτειν παρών;

*Ajax.* 1131.

AND THEIR COMBINATIONS.

εἰ δ' οὐ παρούσης ταῦτὰ τεύξομαι σέθεν,  
μενέτω κατ' οἴκους.

Iph. Aul. 995.

εἰ δ' οὐκέτ' ᔹστι,

Ion 347, 388.

Where a participle has the virtual sense of an infinitive, *μή* is used, as *δηλώσω μὴ γεγὼς = ἐμὲ μὴ γεγονέναι*, *Aj.* 472. So *Oed. Col.* 797, ἀλλ' οἶδα γάρ σε ταῦτα μὴ πείθων, ἵθι, where perhaps *πείσων* should be read. Or if a participle may be resolved into a condition, as *Philoct.* 935, ἀλλ' ὡς μεθήσων μήποθ' ὁδὸς ὁρᾶ πάλιν = ὡς εἰ θέλοι μή ποτε μεθιέναι.

When a participle with a negative is continued from, or forms part of, a clause containing a prayer or command, *μή* is used, as

χαῖρε—δὸς Πύθιος ἄναξ,  
τόξοις λάπτων μηκέτ' εἰς ἡμᾶς βέλη.

Aesch. *Agam.* 491—3.

ἀπότισον—μὴ δέκ' ἐμπλήσας ᔹτη. Orest. 655.

ἢ ἄπαγε στρατὸν,  
τὰ τῶν Ἀτρειδῶν μὴ μένων μελλήματα.

Iph. Aul. 817.

μάχαν ᔹπιδε, πάτερ,  
βίαια μὴ φίλοις ὁρῶν  
ὅμμασιν ἐνδίκοις. Aesch. *Suppl.* 791.

In *Theb.* 431,

τίς ἄνδρα κομπάζοντα μὴ τρέσας μενεῖ;

the *μή* is wrongly used, and the verse is probably an interpolation. A similar anomaly occurs in Eur. *Heracl.* 533,

εῦρημα γάρ τοι μὴ φιλοψυχοῦσ' ἐγὼ  
κάλλιστον ηὔρηκ' εὐκλεῶς λιπεῖν βίον.

*Thuc.* viii. 68, fin. *χαλεπὸν* ἦν τὸν Ἀθηναίων δῆμον παῦσαι, καὶ οὐ μόνον μὴ ὑπήκοον ὅντα ἀλλὰ καὶ κ.τ.λ.

With a deliberative subjunctive, should I or not? *μή* must be used, as

πῶς σε σεβίζω  
μήθ' ὑπεράρας μήθ' ὑποκάμψας  
καιρὸν χάριτος; *Ag.* 758.  
εἴπω τι τῶν εἰωθότων, ὡ δέσποτα;  
μηδ' ἔτερον ἀστειόν τι; *Ran.* 1.  
διὰ τὴν χοάνην οὖν μήτ' ἀκούω μήθ' ὄρῳ;  
*Thesm.* 19.

A very peculiar use of *μή* occurs in strong asseverations which assume the form of an oath.

ἴστω νῦν Ζεὺς,  
μὴ μὲν τοῖς ἵπποισιν ἀνὴρ ἐποχήσεται ἄλλος.  
*Pl.* x. 329.

μὰ τὴν Ἀφροδίτην, μὴ γώ σ' ἀφήσω.  
*Ar. Eccl.* 999.

μὰ γῆν, μὰ παγίδας, μὰ νεφέλας, μὰ δίκτυα,  
μὴ γὼ νόημα κομψότερον ἥκουσά πω. *Av.* 195.

μὰ τὸν Ἀπόλλω, μὴ σ' ἐγὼ,  
καίπερ τοιοῦτον ὅντα, κατακλινῶ χαμαλ.

*Lysist.* 917.

We can only say that this is an idiom ; it is hard to explain it on any logical principle.

From *οὐδὲν ἄλλο ἥ*, *nihil aliud quam* (an accusative of the object), an adverbial formula *ἄλλ' ἥ*, *praeter quam*, came into use. Thus in *Pers.* 211,

ό δ' οὐδὲν ἄλλο γ' ἥ πτήξας δέμας  
παρεῖχε,

the full sense would be *οὐδὲν ἄλλο ἐποίει ἥ παρεῖχε*. In *Ran.* 227,

οὐδὲν γάρ ἔστ' ἀλλ' ἥ κόαξ

we clearly trace the transition of *ἄλλο* to *ἀλλά*.

Similarly in *Pac.* 475, (reading *ἄλλ'*, not *ἀλλ*')

οὐδ' οἵδε γ' εἰλκον οὐδὲν ἀργεῖοι πάλαι  
ἄλλ' ἥ κατεγέλων τῶν ταλαιπωρουμένων,

the word *εἰλκον* is used *παρὰ προσδοκίαν* for *ἐποίουν*, 'they have been doing nothing but (else than) laughing.'

Hence in negative sentences *οὐδὲν ἄλλ' ἥ*, *οὐκ—ἄλλ'* *ἥ*, became very common, especially in Plato. *τό τε λοιπὸν μηδετέρους δέχεσθαι ἄλλ' ἥ μιᾳ νηὶ ἡσυχάζοντας*, *Thucyd.* iii. 71, 1. *καὶ προσβαλόντες τῇ Ἰάσῳ αἴφνιδιοι, καὶ οὐ προσδεχομένων ἄλλ' ἥ Ἀττικὰς τὰς ναῦς εἶναι, αἱροῦσι.* *Ibid.* viii. 28, 2.

We often find *ἄλλὰ—γὰρ*, *ἄλλ'* *οὐ γὰρ*, with some ellipse or *aposiopesis*, as

ἄλλ' ἐν γὰρ δεινοῖς οὐ σχήσω  
ταύτας ἄτας,

'but (you need not advise me) for, &c.'

Soph. *El.* 223.

The phrase *οὐ γὰρ ἀλλὰ* is also elliptical.

*κλύσοιμ' ἀν· οὐ γὰρ ἀλλὰ δεῖ δοῦναι μέρος.*

Eur. *Suppl.* 570.

*μὴ σκῶπτέ μ', ὥδελφ', οὐ γὰρ ἀλλ' ἔχω κακῶς,*

'for indeed I am hard up,' lit. 'for it is not but that,' &c.

Ar. *Ran.* 58.

### *οὖν.*

The simplest meaning of this particle is 'therefore.'

*ξύμβουλον οὖν μ' ἐπῆλθες, ἢ τίνος χάριν;*

Eur. *Suppl.* 125.

But in combination it has many very different meanings.

In Plato, *μὲν οὖν* is commonly used in assent, as *πάνυ μὲν οὖν, σφόδρα μὲν οὖν, &c.* But it is equally common in the sense of 'nay rather,' *imo potius.*

AI. *ἢ μὴ φύγω σε;*

OP. *μὴ μὲν οὖν καθ' ἡδονὴν*

*θάνησ.* Soph. *El.* 1503.

IO. *αὐτὸς ξυνειδὼς, ἢ μαθὼν ἄλλου πάρα;*

OI. *μαντιν μὲν οὖν κακούργον ἐσπέμψας.*

Oed. *R.* 704.

NI.

*λέγε σύ.*

ΔΗ.

*σὺ μὲν οὖν λέγε.*

Equit. 13.

ἀπομυξάμενος ὡς Δῆμέ μου πρὸς τὴν κεφαλὴν ἀποψῶ.

ΑΛ. ἐμοῦ μὲν οὖν.

ΚΑ.                    ἐμοῦ μὲν οὖν.

‘No! on *mine*!’

*Ibid.* 910.

ΚΛ. οὐκ ἔων, ἢ ξυγκελεύων παῖδ' ἄγειν θανουμένην;

ΠΡ. μὴ μὲν οὖν ἄγειν.                            *Iph. Aul.* 892.

μὴ τὰγαθὰ

ἄνυν γεγένηται;   ΤΥ. μὴ μὲν οὖν τὰ πράγματα.

Ar. *Plut.* 651.

This combination frequently occurs where *οὖν* simply means ‘then,’ and the *μέν* has reference to *δέ* implied or expressed.

ἔγὼ μὲν οὖν οὗτ’ αὐτὸς ἴμείρων ἔφυν  
τύραννος εἶναι μᾶλλον ἢ τύραννα δρᾶν.

‘I then (whatever others may feel) have no desire  
to be a ruler rather than to act as a ruler.’

*Oed. R.* 587.

ἔγὼ μὲν οὖν καὶ ταῦτα καὶ τὰ πάντα ἀεὶ<sup>1</sup>  
φάσκοιμ’ ἀν ἀνθρώποισι μηχανᾶν θεούς.  
ὅτῳ δὲ μὴ τάδ’ ἐστὶν ἐν γνώμῃ φίλα,  
κεῖνός τ’ ἐκεῖνα στεργέτω κάγὼ τάδε.

‘My view then is this,—but if any one dissents  
from it, let him cling to that opinion as I do to  
this.’    *Aj.* 1036.

So *Antig.* 65.

κεῖνος μὲν οὖν ἔκειτ’, ἔγὼ δ’ ὁ δύσμορος κ.τ.λ.

*Phil.* 359.

ἐγὼ μὲν οὖν ξένοισιν ὡδ' εὐδαιμοσι  
κεδνῶν ἔκατι πραγμάτων ἀν ἥθελον  
γνωστὸς γενέσθαι—

πρὸς δυσσεβείας δ' ἦν ἐμοὶ τόδ' ἐν φρεσὶν,  
τοιόνδε πρᾶγμα μὴ καρανῶσαι φίλοις.

*Cho.* 687.

πλάτα μὲν οὖν—  
ἀχειματόν μ' ἔπειμπε·  
—τελευτὰς δ' ἐν χρόνῳ  
πατὴρ ὁ παντόπτας  
πρευμενεῖς κτίσειεν.

*Suppl.* 126.

With *οὖν*, both before and after, *γε* often combines in the sense of *saltem*, and sometimes with the interval of a word. This usage appears to be but little understood.

ἀλλ' οὖν δεδογμένον γέ ἐστι τὸν Σωκράτη διαφέρειν  
τινὶ τῶν πολλῶν ἀνθρώπων. *Plat. Apol.* p. 34, E.

ἀλλ' οὖν εὔνοιᾳ γ' αὐδῶ.

' Well, at all events it is from *kindness* that I tell you,' &c. *Soph. El.* 233.

ἀλλ' οὖν ἐπίστω γ' οἶ μ' ἀτιμίας ἄγεις.

*Ibid.* 1035.

ἀλλ' οὖν προμηνύσῃς γε τοῦτο μηδενὶ<sup>1</sup>  
τοῦργον, κρυφῆ δὲ κρύπτε. *Ant.* 84.

οὐκονν πάρος γε σῆς ἀπεστάτουν φρενός,  
' at least I did not on a former occasion hold aloof from your view.' *Ibid.* 993.

ἀλλ' οὖν ἐλεγόμεσθ', ή φάτις δ' οὕ μοι πικρά,  
viz. σε τεκεῖν. *Eur. Ion*, 1325.

*οὐκονν ποτ' ἐκ τούτοιν γε μὴ σκήπτροιν ἔτι  
δόδοιπορήσεις.* *Oed. Col.* 848.

See also *Ibid.* 651, 924, *Oed. Tyr.* 565, 1357.

*οὐκονν ἀν ἐκφύγοι γε τὴν πεπρωμένην.* *Prom.* 526.

*ἀλλ' οὖν ἐγὼ φύλαξα τοῦτό γ' ἀρκέσαι.* *Aj.* 535.

In some of these, and many similar passages, the force of *γε* seems to have escaped the notice of editors. The use of *γοῦν* is more obvious.

*ἀλλ' εἰ τὰ θυητῶν μὴ καταισχύνεσθ' ἔτι  
γένεθλα, τὴν γοῦν πάντα βόσκουσαν φλόγα  
αἰδεῖσθ' ἄνακτος ἡλίου.* *Oed. R.* 1424.

*εἰ καὶ τυραννεῖς, ἐξισωτέον τὸ γοῦν  
ἴστ' ἀντιλέξαι.* *Ibid.* 408.

ΠΟ. *μῆτερ,* *ἀλλά μοι σὺ χαῖρε.*

ΙΟ. *χαρτὰ γοῦν πάσχω, τέκνον.* *Phoen.* 618.

The particles *δ'* *οὖν* are very often used

(a) to express defiance, mostly with the pronoun of the second and third person.

*ο δ' οὖν ποιείτω πάντα προσδοκητά μοι.*

'Then let him do it! There is nothing that I may not expect to happen to me.'

*Aesch. Prom.* 956.

*οι δ' οὖν βοώντων ἀλλὰ τὰς σπονδὰς φέρεις;*

*Ar. Ach.* 186.

*οι δ' οὖν δρώντων ὃ τι βούλονται.*    *Lysist.* 491.

ὅ δ' οὖν ἵτω, κεὶ χρή με παντελῶς θανεῖν.

Oed. Tyr. 669.

*οι δ' οὖν γελώντων κάπιγαρόντων κακοῖς.*

A*j.* 961.

ἥ δ' οὖν ἐάσθω καὶ πορευέσθω στέγας.

Trach. 329.

*σὺ δ' οὖν λέγ', εἴ σοι τῷ λόγῳ τις ἡδουνή.*

Soph. El. 891.

σὺ δ' οὖν, ἐπειδὴ τέρψις ἥδε σοι τὸ δρᾶν,

*χρῶ χειρί.* *Aj.* 114.

*σὺ δ' οὖν ἀκούε τούργον.*

Trach. 1157.

*σὺ δ' οὐδὲ δίωκε καὶ πόνον πλέον τίθου.*

Eum. 217.

(b) With *εἰ* or *ἢν* a barely possible contingency is expressed, ‘but if he *should* do so-and-so, then,’ &c. This idiom also, though in fact common, seems but little understood.

εὶ δ' οὖν ἀνάγκη τῆσδ' ἐπιρρέποι τύχης,  
ἀρχαιοπλούτων δεσποτῶν πολλὴ χάρις.

Aesch. Ag. 1009.

εἰ δ' οὖν τι κάκτρέποιτο τοῦ πρόσθεν λόγου,

'or, if he *should* deviate at all from his former statement.' &c. *Oed. Tyr.* 851.

εἰ δ' οὐν, φιλεῖ γὰρ τοῦτο μὴ ταύτη ῥέπειν.

Antig. 722.

where  $\mu\eta\ \sigma\o\phi\bar{\omega}\ \phi\bar{u}\sigma\epsilon i\ t\i s\ \acute{e}s\tau\i$  is to be supplied.

εἰ τοι δοκεῖ σοι, χρῆν μὲν οὕτως ἀμαρτάνειν·  
εἰ δὲ οὖν, πιθοῦ μοι,

‘but if you did go wrong,’ &c. *Hippol.* 507.

εἰ δὲ οὖν, ἐρῶ γὰρ καὶ τὸ σὸν, κεῖνον θέλων  
ἐπωφελῆσαι ταῦτα ἔδρα, κ.τ.λ. *Soph. El.* 577.

ἢν δὲ οὖν καταμύσῃ καὶ ἄχυην,

‘but if he should close his eyes for ever so  
little,’ &c. *Ar. Vesp.* 92.

(c) Like *ceterum*, ‘be that as it may,’ δ’ οὖν expresses  
a result arrived at where the possible causes or motives  
are left undecided.

γένοιτο δὲ οὖν μολόντος εὐφιλῆ χέρα  
ἀνακτος οἴκων τῇδε βαστάσαι χερί,

‘however, I will say no more now, than that I hope  
soon to shake hands with my lord.’ *Agam.* 34.

ἔτλα δὲ οὖν θυτὴρ γενέσθαι θυγατρός,

‘however, be that as it may (viz. respecting a  
mental infatuation), dare he *did* to slay his own  
daughter.’ *Ibid.* 217.

τέλοιτο δὲ οὖν τάπι τούτοισιν εὖ πρᾶξις.

*Ibid.* 246.

οὐκ οἶδεν· ἐμοὶ δὲ οὖν ήταν ἄγαν σιγὴ βαρὺ  
δοκεῖ προσεῖναι χήρ μάτην πολλὴ βοή.

*Antig.* 1251.

δέ δὲ οὖν ἐρωτᾶτε, αἰτίαν καθ’ ἥντινα

αἰκίζεται με, τοῦτο δὴ σαφηνιώ, *Prom.* 234.

viz. ‘however, painful or not painful (v. 205), I  
will explain to you the cause.’

Both *οὐκοῦν* and *οὐκούν* occur, where the accented syllable alone has its force. In all cases however *οὐκ* *οῦν* should be taken separately, and the meaning determined by the addition or absence of the interrogation.

With *ωσπερ* the particle means ‘as in fact.’

*τὸ μὴ πόλιν μὲν, ωσπερ οὖν ἔχει, παθεῖν,*  
 ‘to prevent the city from suffering as it *has*  
 suffered.’ *Agam.* 1142.

*καὶ μὴν ἔτι ζῶν, Τεῦκρε, τοῦδέ σοι μέλειν  
 ἐφίεθ’ ἀνὴρ κεῖνος, ωσπερ οὖν μέλει,* *Aj.* 990.

*ἢ σὺν’ ἀτίμως, ωσπερ οὖν ἀπώλετο  
 πατὴρ,—στείχω;* *Cho.* 88.

With alternatives expressed by *εἴτε—εἴτε*, or excluded by *οὔτε* and *μήτε*, we find *οὖν* added to one or both clauses according as a special emphasis is conveyed.

*εἴτ’ οὖν ἀληθεῖς, εἴτ’ ὀνειράτων δίκην—  
 ‘whether they are *indeed* true, or whether &c.’*  
*Agam.* 474.

*εἴτ’ οὖν θανόντος εἴτε καὶ ζῶντος πέρι  
 λέγω.* *Ibid.* 816.

*εἴτ’ οὖν κομίζειν δόξα νικήσει φίλων,  
 εἴτ’ οὖν μέτοικον ἐσ τὸ πᾶν ἀεὶ ξένον  
 θάπτειν, ἐφετμὰς τάσδε πόρθμευσον πάλιν.*  
*Cho.* 670.

*λέγοντες εἴτ’ ἀληθὲς εἴτ’ ἄρ’ οὖν μάτην.*  
*Philoct.* 345.

*εἴτ’ οὖν ἐπ’ ἀγρῶν εἴτε κἀνθάδ’ εἰσιδών.*  
*Oed. R.* 1049.

*οὐτ' ἐν θεαῖσι πρὸς θεῶν ὄρωμένας,  
οὐτ' οὖν βροτείοις ἐμφερεῖς μορφώμασιν.*

*Eum.* 390.

*μήτ' ἄροτον αὐτοῖς γῆς ἀνιέναι τινα  
μήτ' οὖν γυναικῶν παῖδας.*

*Oed. R.* 270.

Sometimes with a simple copula, as

*πάντα γὰρ τά τ' οὖν πάρος  
τά τ' εἰσέπειτα σῇ κυβερνῶμαι χερί.*

*Aj.* 34.

In all such passages *οὖν* strongly insists on the particular fact or person about which the statement is made. Thus

*ἥ δ' οὖν γυνὴ κάτεισιν εἰς "Αἰδου δόμους,  
'No! go she must.' (Or perhaps, 'that may be as you say; but anyhow she must go').* *Alcest.* 73.

*ἀλλ' ἦ ποτ' ἡσθα θήρ; τεταύρωσαι γὰρ οὖν,  
'for indeed you have the form of a bull.'*

*Eur. Bacch.* 922.

*εἴπερ γυνὴ σύ· σοῦ γὰρ οὖν προκήδομαι,  
'for of you I certainly do take forethought.'*

*Antig.* 741.

*εὖ γὰρ οὖν λέγεις,  
'for that you speak well there can be no doubt.'*

*Ibid.* 1255.

*τὼ δ' οὖν κόρα τώδ' οὐκ ἀπαλλάξει μόρου,  
'but these girls he assuredly shall not save from their fate.'*

*Ibid.* 769.

*ἔστω δ' οὖν ὅπως ὑμῖν φίλον,  
'however, be it as you wish.'*

*Oed. Col.* 1205.

*σφώ δ' οὖν ἀρῶμαι μή ποτ' ἀντῆσαι κακῶν.*

*Ibid.* 1444.

See also *Ibid.* 980, 985; *Ant.* 771, 925.

In *Heracl.* 202, *καὶ γὰρ οὖν* means ‘for, of course.’

With a wish or prayer *οὖν* adds particular point to the negative.

*μή τί ποτ' οὖν γενοίμαν ὑποχείριος*

*κράτεσιν ἀρσένων.* Aesch. *Suppl.* 1147.

*μὴ γὰρ οὖν ζῷην ἔτι.* Orest. 1147.

*μή τί ποτ' εἰς (οὖν ?) ἐμὰν πόλιν ὕκοιθ' ὁ παῖς.*

*Ion* 719.

Added to relatives and relative particles, *οὖν* gives the sense of indefiniteness, as *όστισοὖν*, *ότιοὖν*, *όπωσοὖν*. Plato, *Symp.* p. 210, B, *τὸ κάλλος τὸ ἐπὶ ὁτῳοῦν σώματι τῷ ἐπὶ ἑτέρῳ σώματι ἀδελφόν ἔστι*, ‘the beauty in any (one) body is akin to that in any other.’

### περ.

This particle, except in the epic, is seldom used alone. Eur. *Alc.* 2, *θεός περ ᾧν*, ‘though a god,’ and Aesch. *Theb.* 1041, *γυνή περ οὐσα*, ‘though a woman,’ and *Agam.* 1547, *τάδε μὲν στέργειν δύσπλητά περ οὗτ'* are among the few examples from tragedy. Similarly *Cho.* 495,

*οὐτω γὰρ οὐ τέθνηκας, οὐδέ περ θανών.*

More common is *καίπερ* with a participle, sometimes separated, as

*μῶν καὶ θεός περ ἴμέρῳ πεπληγμένος*; i.e.

*καίπερ θεὸς ὥν.*

*Ag.* 1174.

*κάγω σ' ἵκνοῦμαι καὶ γυνή περ οὐσ' ὅμως.*

*Eur. Orest.* 680.

Very rarely *καίπερ* is used with a finite verb, as in Pind. *Nem.* iv. 35, *ἔμπα*, *καίπερ ἔχει*, and Plat. *Symp.*, p. 219, C, *καίπερ ἐκεῖνό γε φύμην τι εἶναι*, where *καίτοι* should doubtless be restored.

*εἰπερ*, *siquidem*, is nearer to our ‘since’ than to ‘if,’ though it may sometimes be rendered ‘if, as is the case,’ e.g.—

*εἰπερ εἴργασται τάδε,*

‘if, as we assume, he has done this.’ *Aj.* 22.

It is followed by *γε* in assent, as

*εἰπερ γ' ἀπ' ἀρχῆς πράγματος κοινωνὸς ἦν.*

*Aesch. Suppl.* 338.

*εἰπερ γ' Ὁρέστου σῶμα βαστάζω τόδε.*

*Soph. El.* 1216.

More often a word intervenes, as

*καν τοῖς ἐμοῖς ἄρ', εἰπερ ἐν γε τοῖσι τοῖς.*

*Aesch. Cho.* 215.

*ναὶ, τέκνον, εἰπερ ἐστὶ γ' ἐξοικήσιμος.*

*Oed. Col.* 27.

*εἰπερ τὶ γ' ἐστὶ τῆς ἀληθείας σθένος.*

*Oed. R.* 369.

*πῶς, εἴπερ ὁφθαλμοῖς γε τοῖς αὐτοῖς ὄρᾶ;*

*Aj.* 84.

**ΗΛ.** ή ζῆ γὰρ ἀνήρ; **ΟΡ.** εἴπερ ἔμψυχός γ' ἐγώ.

*El.* 1221.

*εἴπερ τις εἰδώς γ' εὖ τόδ' ἐξεῖπεν τέλος.*

*Agam.* 907,

(where the *γε* seems incompatible with the MSS. reading  
*ἐξεῖπον.*)

*εἴπερ κρατηθείς γ' ἀντινικῆσαι θέλεις.* *Cho.* 490.

*εἴπερ σφαλείς γε δεῦρο σωθήσει πάλιν.*

*Phoen.* 725.

With relatives, *ὅσπερ*, *ὡσπερ*, *ὅσουπερ*, &c., the particle adds the notion of exact identity, ‘the very one who,’ &c., and thus it stands in contrast with the indefinite *ὅστις*.

**ΟΙ.** *τίς οὐτος;*

**ΑΝ.** *οὐπερ καὶ πάλαι κατείχομεν*

*γνώμη.* *Oed. Col.* 1252.

Yet a few passages occur where *ὅσπερ* *ἄν* seems identical, as

*χῶνπερ* (or *χῶσπερ*) *ἄν θίγῃ,*  
*φθείρει τὰ πάντα κνώδαλ'.* *Trach.* 715.

*ἔωσπερ* *ἄν* *ζῶ*, ‘so long as I may be alive.’

*Oed. Col.* 1361.

Plato, *Sophist.* p. 219, B, *πᾶν ὅπερ* *ἄν μὴ πρότερόν*  
*τις ὃν* *ὑστερὸν* *εἰς οὐσίαν* *ἄγη*—*ποιεῖν φαμέν.*

AND THEIR COMBINATIONS.

φίλους νομίζουσ' οὐσπερ ἀν πόσις σέθεν.

Eur. Med. 1153.

63

Where perhaps the sense is not *οὗστινας ἀν νομίζη*, but *οὗσπερ νομίζοι ἀν*, ‘the very same whom he would regard as his friends.’

The correction of Dobree in Soph. *El.* 691, *ἀθλ’ ἄπερ νομίζεται* for *πεντάεθλ’ ἀ νομίζεται*, though generally adopted, seems inadmissible, and the passage is more probably an interpolation.

*πον* and *πως* enclitic, and *πῶς* and *ὅπως*.

The two latter, ‘somehow,’ ‘somewhere,’ or ‘perchance,’ as *εἰ πως*, *ἢ πον*, and *πω* with a negative only (in the earlier Attic), *nondum*, as distinct from *οὐκέτι*, *iam non*, ‘no longer,’ are simple in their uses, and require no special illustration. But *πῶς* and *ὅπως*, besides their uses in asking a direct or (as in *Nub.* 690) a repeated question and in expressing indirectly *means how* and *purpose*, with the future, subjunctive, or optative, have several other idiomatic meanings.

As *ποῖ* or *ποῦ γῆς* often occurs, so we find *πῶς εὑμενείας ἔχεις*, ‘how are they disposed towards you?’

ώς ἀν παρούσης οὐσίας ἔκαστος ἢ,

‘according as each one has ready means.’

Eur. *Hel.* 313, and 1253.

Similarly ὅπως ποδῶν, ὅπως τάχους, ‘with all speed,’ Aesch. *Suppl.* 816, Plat. *Gorg.* p. 507, D, where there is an ellipse of ἔχει, or some tense of it.

A wish is often expressed by *πῶς ἀν* with the optative, ‘how could I do it?’ meaning virtually ‘I should be glad if I could do it.’

*πῶς ἀν δροσερᾶς ἀπὸ κρηνῆδος  
καθαρῶν ὑδάτων πῶμ' ἀρυσαίμην;*

‘O that from a dewy spring I could take a draught of clear water!’ *Hippol.* 208.

ὦ Ζεῦ, *πῶς ἀν τὸν αἰμυλώτατον  
ὅλεσσας θάνοιμι*; *Aj.* 387.

*πῶς ἀν μόλοι δῆθ' ἡμὶν ἐν τάχει παρών*;  
*Oed. R.* 765.

A peculiar idiom is the use of ὅπως with an optative alone, where we should expect *ἄν*.

*οὐκ ἔσθ' ὅπως λέξαιμι τὰ ψευδῆ καλά,  
ἐσ τὸν πολὺν φίλοισι καρποῦσθαι χρόνον.*

*Agam.* 603.

*ἔστ' οὖν ὅπως Ἄλκηστις εἰς γῆρας μόλοι*;  
*Alcest.* 52.

Similarly with ὄστις,

*οὐκ ἔστιν ὄστις πλὴν ἐμοῦ κείραιτό νιν.*

*Cho.* 164.

*οὐκ ἔστιν ὄτῳ μείζονα μοῖραν  
νείμαιμ' ἢ σοί.* *Prom.* 299.

*καὶ τίς ποτ' εστὶν ὃν γ' ἐγὼ ψέξαιμι τι*;  
*Oed. Col.* 1172.

where the sense is *οὐτις ἔστιν ὅν*, or *οὐκ ἔστιν ὄντινα*, &c.

We find *οὐχ ὅπως* in the sense of ‘so far from,’ as  
*πεπαύμεθ’ ήμεῖς, οὐχ ὅπως σε παύσομεν.*

Soph. *El.* 796.

*τῶνδε δὲ οὐχ ὅπως κωλυταὶ ἐχθρῶν ὄντων γενήσεσθε,*  
*ἀλλὰ καὶ—δύναμιν προσλαβεῖν περιόψεσθε.—Thuc. i.*  
*35.*

With the ellipse of *σκόπει* we not unfrequently find  
*ὅπως* with a future in the sense of *cura ut*, or *cave ne*.

*ὅπως μὴ σαυτὸν οἰκτιεῖς ποτέ.* Aesch. *Prom.* 68.

*Πενθεὺς δ’ ὅπως μὴ πένθος εἰσοίσει δόμοις.*

Eur. *Bacch.* 367.

*ὅπως παρέσει μοι καὶ σὺ καὶ τὰ παιδία.*

Ar. *Av.* 131.

A usage more difficult to explain, but depending probably on the attraction and assimilation of moods and tenses, is the occurrence of *ὅπως* and other particles of purpose, *ώς* or *ἴνα*, in the sense ‘in which case it would have been,’ or ‘that so it might have been.’

*τί δῆτ’ ἐμοὶ ζῆν κέρδος, ἀλλ’ οὐκ ἐν τάχει  
 ἔρριψ’ ἐμαυτὴν τῆσδ’ ἀπὸ στύφλου πέτρας,  
 ὅπως πέδῳ σκήψασα τῶν πάντων πόνων  
 ἀπηλλάγην;*

‘why do I not throw myself at once from this rocky crag, that so I may be rid of all my troubles?’

Aesch. *Prom.* 766.

*εἰθ' εἰχε φωνὴν εὔφρον', ἀγγέλου δικην,  
ὅπως δίφροντις οὖσα μὴ κινυσσόμην,*

'for then I should not have been agitated by two thoughts.' *Cho.* 187.

*ἐβούλόμην μὲν ἔτερον ἀν τῶν ἡθάδων  
λέγειν τὰ βέλτισθ', οὐ' ἐκαθήμην ἥσυχος.*

*Eccles.* 151.

See also Soph. *El.* 1131-4, *Oed.* *Tyr.* 1389, 1392, Eur. *Hippol.* 647. The original meaning seems to have been 'in which way (or 'where,' *ἴνα*) so-and-so took place;' and we may compare such expressions as *καὶ δὴ δέδεγματ* in the sense of '*fac me accepisse.*' Perhaps the ellipse of *ἔχων* or *γιγνόμενος* may be admitted; 'being how,' i.e. in which circumstances, 'I was so-and-so.' It is not however certain that any logical explanation of the *μὴ* in this idiom can be offered.

### *ποῦ* interrogative.

The ironical question, 'Where shall I find so-and-so?' with the implied answer 'Nowhere!' gave rise to a peculiar use of *ποῦ* interrogatively, which is formulated by Elmsley on *Heracl.* 371 (369), '*ποῦ* non sine indignatione negat.' He refers to Porson on *Orest.* 792 (802),

*ποῦ γὰρ ὅν δεῖξω φίλος,  
εἴ σε μὴ ν δειναῖσιν ὄντα συμφορᾶς ἐπαρκέσω;*  
'I shall not show myself to be a friend, if I fail to assist you in trouble.'

*ποῦ χρὴ τίθεσθαι ταῦτα, ποῦ δ' αἰνεῖν, ὅταν  
τὰ θεῖ ἐπαινῶν τοὺς θεοὺς εὗρω κακούς;*

*Philoct.* 451.

*ἐπεὶ, φέρ' εἰπὲ, ποὺ σὺ μάντις εἰ σαφῆς ;  
'you never showed yourself a true prophet.'*

*Oed. R.* 390.

*ποὺ σὺ στρατηγεῖς τοῦδε, ποὺ δὲ καὶ λεῶν  
ἔξεστ' ἀνάστειν ;*

*'you are not his commander, nor have you  
authority over his hosts.'* *Aj.* 1100.

*κᾶτα ποὺ στιν ἡ δίκη ;*

*'then there is no such a thing as justice.'*

*Phoen.* 548.

*ποὺ τάδ' ἐν χρηστοῖς πρέπει ;*

*'such conduct is not thought becoming by the  
good.'* *Heracl.* 510.

*ποὺ δέ μοι πατὴρ σύ ;*

*'you are not my father.'* *Ion* 528.

*ποὺ γάρ ἐστι δίκαιον ἐν οἰκέτου σώματι*

*καὶ ψυχῆ δύο ὡφληκέναι τάλαντα ;*

*Dem.* p. 978.

*θεοῦ λέγεις πρόνοιαν ἀλλὰ ποὺ τόδε ;*

*'but that cannot be,' viz. the means devised for  
preservation.* *Orest.* 1179.

### τοι.

This is old form of *τῷ*, 'hereby,' 'truly,' 'in fact.' In epic, it is very often represented by *τε*, which better suits the hexameter verse.

*σύν τε δύ' ἐρχομένω, καὶ τε πρὸ ὁ τοῦ ἐνόησεν  
ὅππως κέρδος ἔη· μοῦνος δ' εἰπερ τε νοήσῃ,  
ἀλλά τέ οἱ βράσσων τε νόος λεπτὴ δέ τε μῆτις.*

*Il. x. 224.*

It is peculiarly used in enunciating maxims or sententious remarks.

*Ζεύς τοι κολαστὴς τῶν ὑπερκόμπων ἄγαν  
φρονημάτων ἔπεστιν εὐθυνος βαρύς,  
‘know that Zeus severely punishes excessive pride.’*

Aesch. *Pers.* 823.

This particle combines very frequently with *καὶ* and *μέν* in strongly expressed objections, ‘but yet,’ ‘but indeed,’ *καίτοι* always standing first, *μέντοι* second in a sentence. Rarely we find *καίτοι γε*, as in Eur. *Tro.* 1015.

But *μέντοι*, both in prose and poetry, is also used nearly as a synonym of *τοι*, and in this case perhaps it should be separately printed *μέν τοι*.

*γένοιτο μέν τὰν πᾶν θεοῦ τεχνωμένου,  
‘why, truly, anything may happen when a god  
contrives it.’ Aj. 86.*

*καὶ τῶνδε μέντοι μηκέτ’ ἐλπίσης ὅπως  
τεύξει ποτ’.* Soph. *El.* 963.

With *ἄν* and *ἄρα* there is frequently a crasis with *τοι*, often corrupted in MSS.

*χωρήσομαι τῷρ' οἴπερ ἐστάλην ὁδοῦ.*

Soph. *El.* 404.

*οὐ τὸν ἑλόντες αὐθις ἀνθαλοῖεν ἄν.* *Agam.* 330.

*ἢ τὸν πανώλεις παγκάκως τ' ὀλοίατο.* *Theb.* 547.

It is often combined with *ἐπεὶ*, and we find also *ἐπεὶ τοι καὶ*.

*ἐπεὶ*

*καὶ ξυμφορά τοι μὴ εἰδέναι σέ γ' ἥτις εἰ.*

*Trach.* 321.

*πέποιθ', ἐπεὶ τὸν οὐ μακρὰν ἔζων ἐγώ.* *El.* 323.

*οὐ δῆτ', ἐπεὶ τοι τὴν μὲν αὐτίχ' ἡμέραν, κ.τ.λ.*

*Oed. Col.* 433.

*οὐ δῆτ', ἐπεὶ τὸν μεγάλα γ' ἡ Τροία στένοι.*

*Cycl.* 198.

*σοὶ δ' οὐδὲν ἔχω φίλτρον, ἐπεὶ τοι*

*μέγ' ἀναλώσας ψυχῆς μόριον*

*Τροίαν εἶλον.* *Androm.* 540.

*ἔμοὶ μελήσει ταῦτ', ἐπεὶ*

*τοι καὶ ψοφεῖ λάλον τι καὶ*

*πυρορραγές.* *Ar. Ach.* 933.

*οὐ δῆτ', ἐπεὶ τοι καὶ γέλωτος ἄξια.* *Heracl.* 507.

*τοιοῦτος οἷος ἀν τροπὴν Εύρυσθέως*

*θείην ἐπεὶ τοι καὶ κακὸς μένειν δόρυ.* *Ibid.* 743.

*μάλιστ', ἐπεὶ τοι καὶ σοφῆς δεῖται φρενός.*

*Med.* 677.

When the special attention is desired of the party addressed, *τοι* or *δὴ* is added.

*σέ τοι, σέ τοι μόνον δέδορκα πημονὰν ἐπαρκέσοντ',*

*'you, yes you,' &c.* *Aj.* 360.

*σέ τοι, τὸν ἐκ τῆς αἰχμαλωτίδος λέγω.*

*Ibid.* 1228.

*σέ τοι, σὲ κρίνω.*

*El.* 1445.

*σοί τοι λέγουσα παύεται σαφῆ λόγον.*

*Agam.* 1014.

*ΑΛ. ἔγώ ; ΔΗ. σὺ μέντοι.*

*Equit.* 168.

*σύ τοι με πείθεις.*

*Rhes.* 663.

*μεῖνον, ὡς σέ τοι λέγω.*

*Iph. Aul.* 855.

*σὲ δὴ, σὲ τὴν νεύουσαν ἐς πέδον κάρα.*

*Antig.* 441.

*σὺ δὴ κατ' οἴκους ώς ἔχιδν' ὑφειμένη  
λήθουσά μ' ἐξέπινες, οὐδ' ἐμάνθανον  
τρέφων δύ' ἄτα κάπαναστάσεις θρόνων.*

'so you,<sup>1</sup> like a viper crouching in the house, have been quaffing my blood *secretly* (not assailing me openly, like your sister). I little thought that I was maintaining *two* banes and *two* rebels against my throne.'

*Ibid.* 531.

The combinations *τοιγάρ*, *τοιγαροῦν*, and *τοίνυν*, 'then,' are remarkable for the occurrence of *τοι* first in the sentence, equivalent to *τῷ*, 'wherefore.' In the weaker sense it is always enclitic.

In alternatives, *τοι* combines with *ἢ* in the first term, as

*ἢτοι κέαντες ἢ τεμόντες εὐφρόνως.* *Agam.* 822.

We find *τοι δή* in Soph. *Phil.* 245, *γέ τοι δή* *Oed.* *R.* 1171, and *γέ τοι* very frequently.

<sup>1</sup> The common reading *σὺ δ'* *ἢ*, &c., is inferior in emphasis.

*iδρώς γέ τοι νν πᾶν καταστάζει δέμας.*

*Phil.* 823.

*ἀλλ' εὖ γέ τοι τόδ' ἵσθι.*

*Trach.* 1107.

*φορᾶς γέ τοι φθόνησις οὐ γενήσεται.* *Ibid.* 1212.

*ἀλλ' εὖ γέ τοι κάτισθι.*

*Ant.* 1064.

*αἰσχρόν γε μέντοι ναῦς ἐπ' Ἀργείων μολεῖν.*

*Rhes.* 589.

*μᾶλλον γε μέντοι τοῖς ἐμοῖς πείθου λόγοις.*

*Hel.* 994.

*όρῳ γέ τοι τούσδ' ἄρνας ἐξ ἀντρων ἐμῶν.*

*Cycl.* 224.

*βαθύς γέ τοι Διρκαῖος ἀναχωρεῖν πόρος.*

*Phoen.* 730.

### ὥς.

This particle, which has the same relation to *ὅπως* as *ὅσος* to *ὅπόσος*, *οἷος* to *ὅποῖος*, has several well-defined uses.

(a) As a particle of purpose, ‘in order that,’ it takes the subjunctive with or without *ἄν*, the optative always without *ἄν*.

*ώς ἀν παρῆ μοι μάρτυς ἐν δίκῃ ποτέ.*

*Aesch. Cho.* 974.

*δεῦρ' ἔλθ', ὅπως ἀν καὶ σοφώτερος γένη.*

*Alcest.* 779.

ἀλλ' ὡς δόλοισι παιδα βασιλέως κτάνω.

*Med.* 783.

ἐπ' αὐτοφώρῳ πρέσβυν ὡς ἔχονθ' ἔλοι,  
viz. τὸ φάρμακον.

*Ion* 1214.

(b) In exclamations,

ὦσ σ' ἀπ' ἐλπίδων  
οὐχ ὥνπερ ἐξέπεμπον εἰσεδεξάμην.

*Soph. El.* 1128.

(c) In comparison, 'as,' *quemadmodum*.

βίοτον εὐαίωνα, Πέρσαις ὡς θεὸς, διήγαγες.

*Pers.* 707.

In this sense ὥπως is used by the poets,

γῆτης ὥπως ἄρουραν ἔκτοπον λαβών.

*Trach.* 32.

Note, that in comparison, ὡς takes the accent when it comes after the object compared.

ἔδν δ' ἐς ἄντρον ἀσχέδωρος ὡς.

*Aesch. frag. Phorcidae.*

(d) After verbs of saying, indicating, &c., where the Romans use the infinitive.

λέγουσι δ', ὡς σὺ μὲν μέγαν τέκνοις  
πλοῦτον ἐκτήσω ξὺν αἰχμῇ.

*Pers.* 750.

*Dicunt te magnas opes liberis bello comparasse.*

(e) Accented, ὡς is used for οὕτως, but somewhat rarely, and chiefly in the formula ἀλλ' ὡς γειέσθω, 'then be it so,' *Troad.* 726.

AND THEIR COMBINATIONS.

*εἰ πάντα δ' ὡς πράσσοιμ' ἀν, εὐθαρσὴς ἐγώ.*

Agam. 903.

(f) *ώς* often signifies ‘when’ in the sense of *ἐπει*, and very often ‘since.’

*ἀλλ' εὐτρέπιζε φάσγαν' ἢ βρόχον δέρη,*

*ώς δεῖ λιπεῖν σε φέγγος.*

*Orest. 953.*

*ώς δὲ αὐτοῖς πρὸς τοὺς πολεμίους ἥσαν,—δύο μὲν εὐθὺς ηὔτομόλησαν.*

*Thuc. iii. 77.*

In this sense of ‘when’ *ὅπως* also is used in *Antig.* 253, 407, *Trach.* 917.

(g) Both *ώς* *ἄν* and *ὅπως* *ἄν* with the subjunctive mean ‘according as.’

*ώς ἄν ποιήσῃς, πανταχῆ χρηστός γ' ἔσει.*

*Aj. 1369.*

*ὅπως ἄν, οἶμαι, καὶ παραστῶσιν τύχαι.*

*Med. 331.*

And so probably we should read in *Oed. R.* 329, *τάμ'* *ώς ἄν εἴπῃς*, ‘however you may speak of *my* conduct’ (for *ώς ἄν εἴπω*).

(h) With superlatives, *ώς* and *ὅπως* are used as the Romans use *quam maxime*, &c.

*μαίνει γὰρ ώς ἄλγιστα.*

*Bacch. 326.*

*γένοιτο δ' ώς ἄριστα.*

*Agam. 657.*

*ἥκειν ὅπως τάχιστ' ἐράσμιον πόλει.*

*Agam. 588.*

(i) With genitive absolute, ὡς ὁδὸς ἔχόντων τῶνδε,  
*quae quam ita se habeant*, &c.

(k) With future participles, ὡς πάντα δράσων or  
*δράσοντος*,<sup>1</sup> like the Latin future in -rus.

Generally, this expresses either real intention, or at least some avowed plea.

λιπών δὲ βούσταθμ' Ἰδαιος Πάρις  
 Σπάρτην ἀφίκεθ' ὡς ἐμὸν σχήσων λέχος.

*Hel. 29.*

(l) With present or other participles, ὡς ὅν, ὡς πολλὰ  
*ἀδικήσας*, &c.

σὺ δ' ὡς τί χρῆζων τήνδε ναυστολεῖς χθόνα;  
*Med. 682.*

<sup>1</sup> Without ὡς, the future participle represents the Latin supine with verbs of motion, as ἐξῆει θεασόμενος, *exibat spectatum*, πέμπω  
*σε ἄγγελοῦντα*, &c.

# INDEX.

---

|   | PAGE  |
|---|-------|
| ἀλλὰ <i>saltēm</i> . . . . .  | 1, 2  |
| οὐ γάρ ἀλλὰ . . . . .   | 3, 52 |
| οὐκ—ἀλλ' ή . . . . .  | 51    |
| in expostulation . . . . .  | 2     |
| ἀλλὰ γάρ, ἀλλ' οὐ γάρ . . . . .   | 2, 51 |
| ἀλλ' ή . . . . .  | 29    |
| ἀλλὰ μήν . . . . .  | 40    |
| ἀλλ' οὐδὲ μήν . . . . .   | 40    |
| ἀλλ' οὐ γάρ . . . . .   | 51    |
| ἀλλ' οὖν—γε . . . . .   | 54-5  |
| ἀλλ' οὖν . . . . .  | 54-5  |
| ἢν with relative and subjunctive . . . . .  | 3     |
| inseparable from relative word . . . . .  | 3, 4  |
| with optative expressing condition and result . . . . .                                       | 4     |
| no Latin nor English equivalent . . . . .   | 4     |
| expresses differently <i>would</i> , <i>should</i> , and <i>shall</i> , <i>will</i> . . . . . | 5     |
| with past indicative, <i>would have</i> . . . . .   | 5     |
| does not in itself govern subjunctive . . . . .   | 5     |
| position after emphatic word, and early in a sentence . . . . .                               | 6     |
| repeated . . . . .  | 6     |
| separated from relative word by μέν, δέ, γάρ . . . . .  | 6     |
| expresses frequent occurrence in past time . . . . .  | 7     |
| with infinitive or participle . . . . .   | 7, 8  |
| with optative and relative in indirect past narrative . . . . .                               | 9     |
| with εἰ hardly in use . . . . .   | 9     |

|  | PAGE   |
|--|--------|
| ἄν rarely used with future . . . . .           | 9      |
| with pluperfect . . . . .                      | 10     |
| with ὡς and θπως . . . . .                     | 10     |
| naturally adheres to θπως . . . . .            | 11     |
| with optative expressing command . . . . .     | 11     |
| with optative expressing wish . . . . .        | 64     |
| “consopitum” . . . . .                         | 34     |
| ἄρα, root of . . . . .                         | 11     |
| primary meaning . . . . .                      | 11     |
| ἄρα, ἄρ' οὐ . . . . .                          | 12     |
| ἄρα μή . . . . .                               | 12     |
| after εἰ, ήν, ὡς . . . . .                     | 12     |
| with imperfect, ήν ἄρα, &c. . . . .            | 13     |
| ἐμελλον ἄρα . . . . .                          | 13     |
| ἄρα in strong affirmation . . . . .            | 14     |
| ἄρα with ήν μή . . . . .                       | 14     |
| <br>γε used in irony . . . . .                 | 14     |
| assent . . . . .                               | 15     |
| emphasis . . . . .                             | 15     |
| ‘at least’ . . . . .                           | 15, 18 |
| with ὅς and θστις, <i>quippe qui</i> . . . . . | 15     |
| with μέν lighter than μὲν γάρ . . . . .        | 16     |
| following μή in expostulation . . . . .        | 16     |
| follows δέ . . . . .                           | 17     |
| follows εἰ and ἐπει . . . . .                  | 18     |
| γε μήν τamen . . . . .                         | 36     |
| never a mere supplement . . . . .              | 18     |
| γε μὲν δή . . . . .                            | 37     |
| γε μέντοι . . . . .                            | 37     |
| γοῦν . . . . .                                 | 55     |
| γέ τοι, γέ τοι δή . . . . .                    | 70     |
| <br>δέ in apodosis . . . . .                   | 35     |
| in questions . . . . .                         | 35     |
| δή strong form of δέ . . . . .                 | 18     |
| δέ, δή . . . . .                               | 18     |
| δή δέ . . . . .                                | 19     |
| δήπου . . . . .                                | 27     |

|  | PAGE   |
|--|--------|
| <b>δὴ τότε, δήποτε . . . . .</b>               | 19     |
| with relatives, <b>δὲ δὴ</b> , &c. . . . .     | 19     |
| with superlatives . . . . .                    | 20     |
| with <b>πολλά</b> . . . . .                    | 20     |
| with imperatives, <b>ἄγε δὴ</b> , &c. . . . .  | 21     |
| with finite verbs . . . . .                    | 21     |
| after <b>καὶ</b> , in assumption . . . . .     | 21     |
| after <b>καὶ</b> , in other senses . . . . .   | 22     |
| with <b>ώς</b> , in irony . . . . .            | 23-4   |
| with special emphasis on person . . . . .      | 69     |
| <b>δῆθεν, δῆθε</b> . . . . .                   | 27-7   |
| <b>δῆτα</b> , with a word repeated . . . . .   | 25     |
| with <b>καὶ</b> preceding . . . . .            | 25     |
| with <b>οὐ</b> in indignant denial . . . . .   | 25-6   |
| <b>δ' οὖν</b> . . . . .                        | 55, 57 |
| <br><b>εἰ καὶ, καὶ εἰ</b> . . . . .            | 31     |
| <b>εἰ οὐ</b> . . . . .                         | 48     |
| <b>εἰ δ' οὖν</b> . . . . .                     | 56     |
| <b>εἴπερ, siquidem</b> . . . . .               | 61     |
| <b>εἴπερ—γε</b> . . . . .                      | 61     |
| <b>εἰ πως</b> . . . . .                        | 63     |
| <b>ἐπει τοι καὶ</b> . . . . .                  | 69     |
| <br><b>ἢ δὴ</b> . . . . .                      | 27     |
| <b>ἢ που, δήπου</b> . . . . .                  | 27, 63 |
| <b>ἢ δῆτα</b> . . . . .                        | 28     |
| <b>ἢ πολλά, ἢ κάρτα</b> . . . . .              | 28-9   |
| <b>ἢ γάρ</b> . . . . .                         | 29-30  |
| <b>ἢ truly</b> . . . . .                       | 30     |
| <b>ἢ μήν</b> . . . . .                         | 38, 39 |
| <b>ἢν δ' οὖν</b> . . . . .                     | 56-7   |
| <br><b>ἴνα ἄν</b> . . . . .                    | 10     |
| <b>ἴνα, 'in which case,' &amp;c.</b> . . . . . | 65, 6  |
| <br><b>καὶ ἄν, κὰν</b> . . . . .               | 34     |
| <b>καὶ—τε, τε—καὶ</b> . . . . .                | 30     |
| <b>καὶ γάρ</b> . . . . .                       | 32     |

|   | PAGE   |
|---|--------|
| καὶ γὰρ οὖν . . . . .                                 | 60     |
| καὶ δέ . . . . .                                      | 32     |
| καὶ δή . . . . .                                      | 21-3   |
| καὶ πῶς, καὶ τίς, &c. . . . .                         | 33     |
| καὶ δὴ δέδεγμαι . . . . .                             | 66     |
| καὶ εἰ . . . . .                                      | 31-2   |
| καὶ δὴ καὶ . . . . .                                  | 24     |
| καὶ νῦν . . . . .                                     | 34     |
| καὶ μὴν—γε . . . . .                                  | 36     |
| καὶ μῆν . . . . .                                     | 39, 40 |
| καίπερ not used with finite verb . . . . .            | 61     |
| καίτοι γε . . . . .                                   | 68     |
| <br>μέν not always followed by δέ . . . . .           | 35     |
| μὲν οὖν in assent . . . . .                           | 52     |
| ‘nay rather’ . . . . .                                | 52     |
| μέντοι . . . . .                                      | 68     |
| μῆν, ‘but’ . . . . .                                  | 35     |
| with γε, οὐ μὴν—γε . . . . .                          | 36-7   |
| μή, how different from οὐ . . . . .                   | 41     |
| with indefinite relatives . . . . .                   | 41     |
| with relatives of purpose, &c. . . . .                | 47     |
| with ὥστε . . . . .                                   | 41     |
| μὴ οὐ . . . . .                                       | 43     |
| μή with participle = εἰ μή . . . . .                  | 45     |
| μὴ οὐ with δέδοικα implied . . . . .                  | 46     |
| μηδὲν for τὸ μηδὲν . . . . .                          | 47     |
| μή in direct questions . . . . .                      | 47     |
| indirect questions . . . . .                          | 48     |
| with indic. after δέδοικα . . . . .                   | 48     |
| μή with participle representing infinitive . . . . .  | 49     |
| implying condition . . . . .                          | 49     |
| μή with participle and preceding imperative . . . . . | 49     |
| μή, anomalous uses of . . . . .                       | 49, 50 |
| with deliberate subjunctive . . . . .                 | 50     |
| μή in strong asseveration with fut. indic. . . . .    | 50     |
| μὴ γὰρ οὖν . . . . .                                  | 60     |
| μὴ τι ποτ’ . . . . .                                  | 60     |
| μῶν, μὴ οὖν = num . . . . .                           | 48     |

|   | PAGE |
|---|------|
| ὅπως ποδῶν, τάχους, &c. . . . .   | 64   |
| ὅπως without ἄν takes optative . . . . .                                | 64   |
| μή, care ne . . . . .   | 65   |
| with ellipse of σκόπει . . . . .  | 65   |
| 'in which case,' &c. . . . .  | 65   |
| 'when' . . . . .  | 73   |
| ὅσπερ . . . . .   | 62   |
| ὅσπερ ἄν . . . . .  | 62   |
| ὅ δ' οὖν . . . . .  | 56   |
| οὐ, why objective negative . . . . .                                    | 41   |
| οὐ δή . . . . .   | 24   |
| οὐ λέγει οὐδὲν, &c. . . . .   | 41   |
| οὐ δοκῶ, οὐ φημι, &c. . . . .   | 42   |
| οὐκ ἔξεστι and ἔξεστι μή . . . . .                                      | 42   |
| οὐ γὰρ ἀλλα . . . . .   | 52   |
| with infinitive . . . . .   | 42   |
| οὐκ ἐχρῆν, &c. . . . .  | 43   |
| οὐ μή, explanation of idiom . . . . .                                   | 43   |
| with fut. indic. or aor. subj. . . . .                                  | 43   |
| with future interrogatively . . . . .                                   | 44   |
| οὐ—καὶ μή . . . . .   | 45   |
| οὐ μήν—γε . . . . .   | 36   |
| οὐ follows μή in second clause after οὐ or a negative implied . . . . . | 45   |
| οὐδὲν ἀλλο ἢ . . . . .  | 51   |
| οὐδὲν (οὐκ) ἀλλ' ἢ . . . . .  | 51   |
| οὐκοῦν, οὐκ οὖν . . . . .   | 58   |
| οὖν, primary meaning . . . . .  | 52   |
| preceded by μέν . . . . .   | 53-4 |
| preceded or followed by γε . . . . .                                    | 54   |
| following εἴτε . . . . .  | 58   |
| following οὔτε OR μήτε . . . . .  | 58-9 |
| insists on person or fact . . . . .                                     | 59   |
| οὐ που . . . . .  | 28   |
| οὐ τι μήν . . . . .   | 40   |
| οὐχ ὅπως with future . . . . .  | 65   |
| περ with participles . . . . .  | 60   |
| forms εἴπερ, καίπερ . . . . .   | 61   |
| ποῦ interrogative . . . . .   | 66   |

|  | PAGE |
|--|------|
| <i>πρῶτον μὲν—ἔπειτα</i> . . . . .                 | 35   |
| <i>πῶς</i> . . . . .                               | 63   |
| <i>πῶς ἀν</i> expressing wish . . . . .            | 64   |
| <i>πῶς καὶ, καὶ πῶς</i> . . . . .                  | 33   |
| <br>   |      |
| <i>Subjunctive always future</i> . . . . .         | 3    |
| <i>σὺ δ' οὖν</i> . . . . .                         | 56   |
| <br>   |      |
| <i>τε</i> with <i>ώς</i> , <i>οἶος</i> &c. . . . . | 31   |
| <i>τί δή</i> . . . . .                             | 24   |
| <i>τὸ μή = ὥστε μή</i> . . . . .                   | 47   |
| <i>τοι,</i> primary meaning of . . . . .           | 67   |
| = epic <i>τε</i> . . . . .                         | 67   |
| in sententious remarks . . . . .                   | 68   |
| with <i>καὶ</i> and <i>μέν</i> . . . . .           | 68   |
| in crasis, <i>τάρα</i> and <i>τὰν</i> . . . . .    | 68   |
| with <i>ἐπει</i> and <i>καὶ</i> . . . . .          | 69   |
| in calling special attention . . . . .             | 69   |
| <i>τοιγαρ, τοιγαροῦν, τοινυν</i> . . . . .         | 70   |
| with <i>ἢ</i> in alternatives . . . . .            | 70   |
| <i>τοι δή</i> . . . . .                            | 70   |
| <br>   |      |
| <i>ώς</i> , various uses of . . . . .              | 71   |
| <i>ώς, sic.</i> . . . . .                          | 72   |
| <i>ώσπερ οὖν</i> . . . . .                         | 58   |
| <i>ώστε</i> with indicative . . . . .              | 42   |
| <i>ώς ἀν τις εὑμενεῖς</i> <i>ἔχη</i> . . . . .     | 63   |
| <i>ώς, 'in which case' &amp;c.</i> . . . . .       | 65   |
| <i>ώς ἀν 'according as'</i> . . . . .              | 73   |

THE END.

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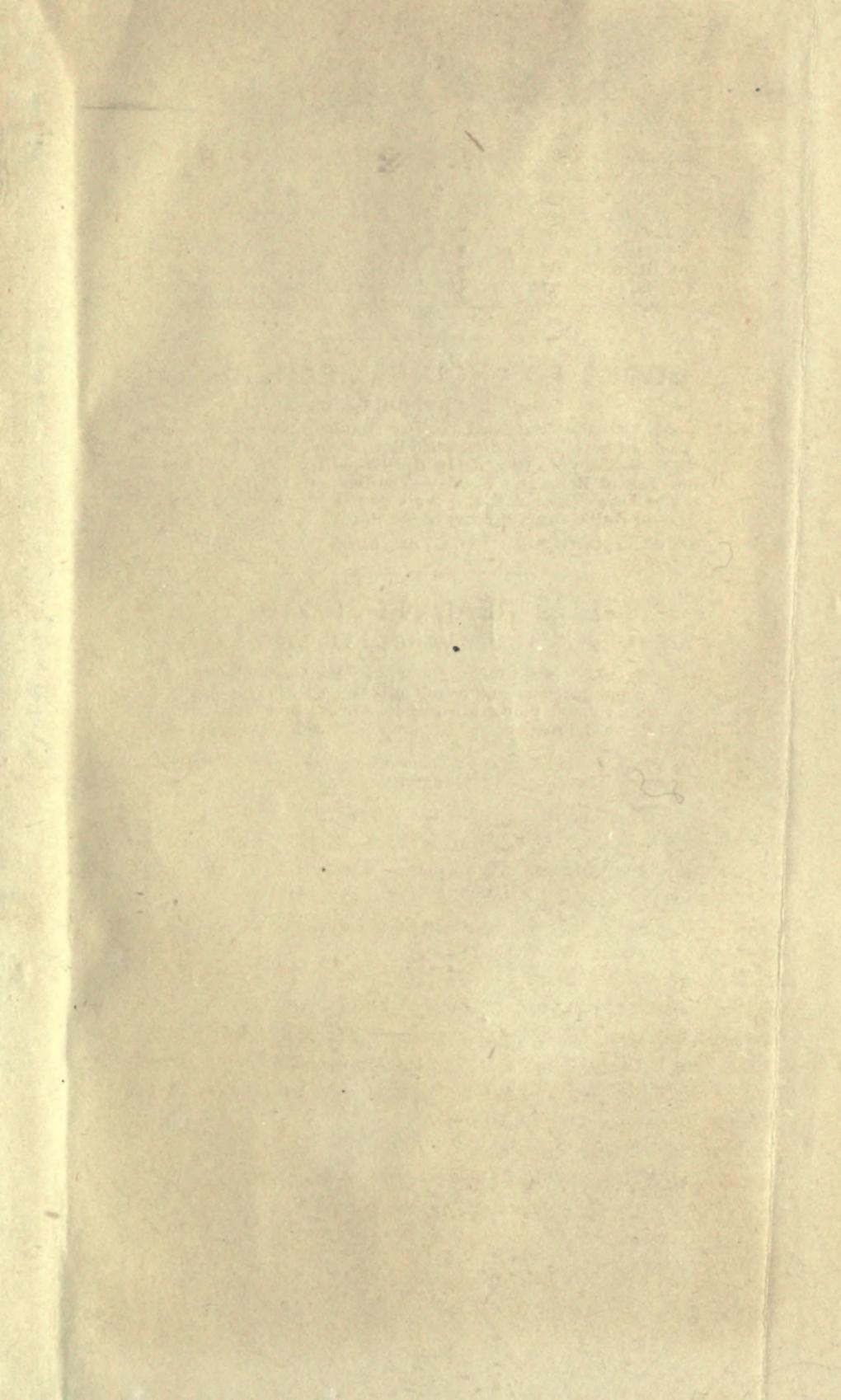
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